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THE CHRISTIAN MOVEMENT IN JAPAN

SIXTH ANNUAL ISSUE 1908

TOKYO
METHODIST PUBLISHING HOUSE
1908

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THE CHRISTIAN MOVEMENT IN JAPAN

Sixth Annual Issue

ERNEST W. CLEMENT, A.M., Editor
GALEN M. FISHER, A.M., Ass't. Editor

PUBLISHED FOR
THE STANDING COMMITTEE OF
CO-OPERATING CHRISTIAN MISSIONS

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METHODIST PUBLISHING HOUSE
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PREFACE

The editors of the present issue of THE CHRISTIAN MOVEMENT IN JAPAN accepted their position with no little reluctance and anxiety. In the first place, they were already well laden with other duties. In the second place, they fully realized, that it would be a very difficult task to follow the veteran missionary statesman, Rev. D. C. Greene, D.D., who has, from the very first issue of THE CHRISTIAN MOVEMENT, been its editor. The present editors lack his varied experience in Japan, his profound knowledge of Japanese civilization and his sagacious grasp of the situation. And yet, while they could scarcely be expected to fight in Saul's armor, they have attempted to adhere as closely as possible to Dr. Greene's general plans for this volume.

In some of the details, however, they have presumed to vary slightly from the previous issue. They have not maintained in form the distinction between "The Environment" and "The Christian Movement" proper, which were separated into Part I and Part II of the Fifth Issue (1907). They abolished this distinction, chiefly because it was almost impossible to draw an exact line of demarcation. But they have really continued the distinction in fact, because the first few chapters are devoted principally to environment, but gradually advance into subjects which treat of the strictly Christian movements.

This suggests a fundamental question: "What is the real scope of this volume?" It is entitled

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THE CHRISTIAN MOVEMENT IN JAPAN; but how much does that include? It is published under the auspices of the Standing Committee of Coöperating Christian Missions; but it certainly ought not to limit its purview to the fields and the work merely of the missions that are represented on that Committee and entirely leave out of consideration the work of missions which, for various reasons, are not represented. That would give a very incomplete and unfair view of the Christian Movement in Japan. It follows, therefore, that this volume should cover thoroughly all the organized Christian work for Japanese everywhere.

But there are organizations, not nominally under Christian auspices, but with a more or less powerful Christian element, with some few or many Christian members of influence. Such an organization, for instance, is the Japan Peace Society, which does not by any means restrict membership therein to Christians. But it was started largely on the initiative of Christians, both Japanese and foreigners; and Christians are among its most active members and officers. Therefore, the editors believe that the Japan Peace Society should be represented in THE CHRISTIAN MOVEMENT.* This volume should attempt to report the important "movements" of individual Christians even under non-Christian, but not anti-Christian, auspices.

But the editors go still further and insist that this volume should include more or less "secular" articles, like the "General Survey," "What Japanese are Reading," "Girls' Education," "Charities

* It may be added that, if there should be published a "Buddhist Movement," the same society would be entitled to representation therein.

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and Social Reforms," and some topics in the Appendix, in order that the reader may be able to get a fairly good idea of the environment of the Christian Movement. Such articles will be useful to set forth in how many ways Christianity has indirectly influenced Japanese institutions, to show in what fields it may be unnecessary for the Christian Movement to direct its energy, and to point out where it needs to redouble its exertions for the uplift of the Japanese nation. The scope and policy of the Christian Movement in Japan will be more easily determined after examination of the needs of the environment.

For the reasons indicated at the beginning of this Preface, the editors have not been themselves the authors of as much of this volume as Dr. Greene was of the previous issues: they have rather been merely editors. They are very glad that they have been able to enlist the good services of several specialists to write up important topics and they take this opportunity of thanking all who have so well coöperated in preparing this issue. And it should be noted that every contribution is signed, even in the case of the editors themselves; so that responsibility for facts and inferences may be easily located.

ERNEST W. CLEMENT.
GALEN M. FISHER.

Aug. 15, 1908.

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ERRATA

The editors regret that, in spite of careful proof-reading, typographical errors appear here and there. Fortunately, most of them are comparatively minor ones, which need not be pointed out. But on page 128, in the paragraph beginning "The total number enrolled," the figures should be distributed as follows: "Kindergarten 100, the primary school 236, the high school 339, the graduate course 44." This may be proven by adding the columns in the table in the context. On page 281, 7th line, "Mr." should read "Mrs."; and on page 354, 12th line, "How" should read "Now." Moreover, the senior editor is personally responsible for an error which has been deleted on page 45. And apologies are due to the "Scripture Union of Japan" for the loss of the manuscript giving an account of the work of that organization.

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CHAPTER I.

GENERAL SURVEY.

On account of the unavoidable delay in the publication of the former (Fifth) issue of the CHRISTIAN MOVEMENT, its survey of current events, as recorded in Part I dealing with "The Environment," covered more than half of 1907, so that much less than a year falls within the scope of this issue. Moreover, the general trend of affairs was so thoroughly and minutely treated in that issue, that it is unnecessary in this issue to go into details. Therefore, it seems more convenient, in this case, to adopt somewhat of an historical and chronological style of survey. And we shall attempt, of course, to include only the most important events.

STORMS AND FLOODS.

The summer season was ushered out toward the end of August with a terrible wind and rain storm, which lasted, almost without interruption, for about a week. The flood wrought serious damage, amounting to millions of *yen*, in the destruction of railway beds and the overflowing of fields. The interruption of means of communication, not only was a great inconvenience in travel, but also caused a heavy loss to traffic in the accumulation of freight at various centers of trade. Fortunately, however, the storm came at a period when the damage to the crops was not so great as it might have been later; and the rice crop, for instance, turned out better than anticipated and much above the average.*

* For statistics on this point and on other matters, see Appendix.

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LOCAL ELECTIONS.

The elections for members of the Prefectural Assemblies, or State Legislatures, as they would be called in the United States, were held in August and September. In Japan, as elsewhere, the national party divisions make their influence felt in provincial elections and tend to overshadow local issues, if there are any. Thus, in the local elections of 1907, the contest between the Progressives (*Shimpoto*) and the Constitutionalists (*Seiyukwai*) was severe. As the result was the election of a larger number of *Seiyukwai* candidates, it was thought to presage a victory for the same party in the elections of May, 1908, for members of the Lower House of the Imperial Diet.*

WAR HONORS.

The Japanese Government has continued to confer rewards upon those who acted the most prominent and deserving parts in the Russo-Japanese War. The rewards consisted in promotion in rank of nobility, or in granting new patents of nobility, or in conferring decorations, or in making monetary gifts. Sometimes both of the latter forms accompanied either of the two former ones. It is scarcely necessary to print the long list of those thus honored; it may suffice to say that it included hundreds of persons of all professions, from the Elder Statesmen down. Foreign war correspondents and other foreigners were also honored with decorations.

SECRETARY TAFT'S VISIT.

The short stop-over made in Japan by Hon. Wm. H. Taft, U. S. Secretary of War, on his way

* See later paragraph on the "General Elections."

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to Manila, was one which truly warranted the additional title of "Secretary of Peace," conferred upon him by cartoonists. The speech made by him on October 1, at the banquet given in his honor by the Tokyo Municipality and Business Men, "produced a signal impression in Japan". It was justly characterized in Japanese journals as a "masterpiece of statesmanlike utterance"; and it was taken as a "trustworthy exponent of the views and sentiments of the American Government and the American nation". We quote the following most significant extracts* :—

"War betwen Japan and the United States would be a crime against modern civilization. It would be insane. Neither the people of Japan nor the people of the United States desire war. The governments of the two countries would strain every point to avoid such an awful catastrophe. Neither would gain anything.

"Japan has undertaken with the legitimate interests of so close a neighbor to reform and rejuvenate the ancient kingdom that is governed or misgoverned by fifteenth century methods. No matter what the reports may be, no matter what criticism may be uttered, the world will have confidence that Prince Ito and the Japanese Government are pursuing a policy in Korea which will make for justice, civilization, and the welfare of a backward people.

"Why should Japan wish for war? It must stop or seriously delay the execution of her plans for the reform of Korea.

"Why should the United States wish for war? It would change her in a year or more into a military

*From *American Review of Reviews.*

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nation. Her great resources would be wasted in a vast equipment, which would serve to no good purpose, but would tempt the nation into warlike policies. Why should she wish for war, in which all the evils of society flourish and all vultures fatten?

"She is engaged in establishing a government of law and order in the Philippines, fitting those people by general education to govern themselves. It has been suggested that we might relieve ourselves of this burden by the sale of the islands to Japan or some other country. The suggestion is absurd. Japan does not wish for the Philippine Islands. She has problems of a similar nature nearer home. More than this, the United States could not sell the islands to another power without the grossest violation of its obligations to the Philippine people.

"It gives me pleasure to assure the people of Japan that the good-will of the American people toward Japan is as warm as ever and that the reported breach in the amicable relations between them finds no confirmation in public opinion in the United States."

And in this connection, we take great pleasure in publishing another testimony to the same purport, as found in the following

MISSIONARY RESOLUTIONS ABOUT JAPAN AND THE UNITED STATES OF AMERICA.

"While we, as missionaries, have nothing to do with questions of national economics or international politics, yet in matters affecting the mutual good will of nations, we, as messengers of God's universal Fatherhood and man's universal Brotherhood, are

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peculiarly interested, and, as Americans now residing in Japan, we feel bound to do all that is in our power to remove misunderstandings and suspicions which are tending to interrupt the long standing friendship between this nation and our own.

"Hence, we, the undersigned, wish to bear testimony to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people and to their faith in the traditional justice and equity of the United States. Moreover, we desire to place on record our profound appreciation of the kind treatment which we experience at the hands of both government and people; our belief that the alleged 'belligerent attitude' of the Japanese does not represent the real sentiments of the nation; and our ardent hope that local and spasmodic misunderstandings may not be allowed to affect in the slightest degree the natural and historic friendship of the two neighbors on opposite sides of the Pacific.

"With entire confidence in the wisdom and justice of the Japanese and American governments in dealing with the causes of irritation between citizens of the two countries, we earnestly pray that their efforts to maintain peace and good will may be supported by all patriotic citizens and may be crowned with success."

The signers of these resolutions number 116, reside in all sections of Japan, and represent twenty American Christian organizations, besides Independents.*

It is also a reason for great rejoicing that missionaries on furlongh in the home lands, such

*An appreciative editorial comment of the *Seoul Press*, Prince Ito's organ, will be found in the Appendix.

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as Rev. J. H. DeForest, D.D., of Sendai, and other friends of Japan in America, have been using their voices and their pens in the same laudable enterprise of removing misunderstandings between Japan and Western nations.

THE RUSSO JAPANESE CONVENTION.

The Treaty of Portsmouth which ended the Russo-Japanese War has been enforced and reinforced by the Russo-Japanese Convention, which which was reproduced in the last issue of the CHRISTIAN MOVEMENT. On October 3, 1907, a celebration was held in Tokyo to commemorate this "Entente" and turned out a brilliant success. Baron Shibusawa read a congratulatory address in which he emphasized the point "that the *Entente* consolidated the results of the Portsmouth Treaty, and assuring the tranquillity of the Far East, must contribute largely to the expansion of commerce, industry and the arts of peace." The Russian Minister replied in a similarly congratulatory strain upon the dawning of a new era.

THE CROWN PRINCE OF JAPAN IN KOREA.

One of the most important events of 1907 was the visit of H. I. H. Crown Prince Haru to Korea; and it was significant in several ways. Historically, it was, if we may accept the "semi-mythical" Empress Jingo as a real historical character, the second occasion of an Imperial visit from Japan to Korea. When the Empress Jingo paid her visit* to that country, she went on a Jingoistic and punitive

* About 200 A.D., according to the Japanese chronology, which, however, is not trustworthy.

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expedition, which is said to have resulted in the conquest of part of the Korean peninsula. When the present Prince Imperial of Japan went on his journey to Korea, it was on a visit of good-will and friendship; and he succeeded in conquering prejudices and winning hearts. Moreover, this was the first instance of a Crown Prince of Japan leaving his native land and traveling on foreign soil. And even the announcement of the impending visit seemed to have accelerated a spirit of reform and advance in the Korean Court. This was manifested in the first audience granted by the Empress of Korea to wives and daughters of state ministers and other aristocratic families, and by the fact that, in the case of an audience granted by the Emperor, he had the Empress with him all the time, "a sight never before witnessed in Korea". And when the Japanese Crown Prince left Seoul, the retired Emperor of Korea is reported to have given utterance to the following sentiments:

"The personal visit of Your Highness has completely brushed away the cloud of misgivings. I vow that Korea shall increasingly rely on your country in the future. Should an opportunity present itself, I count on paying my personal respects to Your Emperor in Tokyo. I pray Your Highness will convey my heartfelt wishes to His Majesty."*

And on November 1, when the Crown Prince had returned to Japan, after making generous gifts to various philanthropic causes in Korea, the Korean Emperor issued the following decree:*

"The recent visit in Korea of the Crown Prince of Japan was a memorable event untold in the

*Translation in *Japan Times*.

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history of Korea and had the effect of removing obstacles lying between the two countries for many years and of creating good feeling between the two peoples. The sincerity and joy with which the visit was welcomed shows how greatly the popular mind was touched by the event. It need not be said that cordiality between the two Imperial Houses and nations will grow closer from now onward. Let it be known, however, that moved deeply by the sincerity of the Japanese Imperial House, we are determined to place full hearted reliance on its assistance and endeavour to promote the well-being of Our people. We commend you, people, to believe Our words and be resolved to remain true to them for ever."

CHRISTIANITY IN KOREA.

Another good effect of the closer intimacy growing up between Japan and Korea is to be seen in the increased responsibility felt by Japanese Christians toward the evangelization of Korea. And this responsibility for the spiritual welfare of Korea is felt even by secular newspapers, as the following paragraphs, giving the gist of a long editorial in the *Osaka Mainichi Shimbun* (*Daily News*), will illustrate:

"The two Conventions between Japan and Korea, made in 1905 and 1907, have practically made Korea a Japanese dependency, and Japanese influence is now supreme in the peninsula; yet there is one thing to be regretted, and that is the fact that Japan has now almost no influence in the spiritual world of Korea. The two chief religions in the country are Confucianism and Christianity, but the former is held by the old people only, and may be said to have no

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future: so the only spiritual influence among the ten millions of people is Christianity. (The writer then gives statistics showing the spread of Christianity in the country).

"Some may say that a knowledge of the Japanese language is necessary in order to enter the primary schools in Korea, and that the Buddhists are establishing, at last, a larger number of branch temples in the country. The study of the Japanese language may indeed impress the idea of 'Nippon' on the minds of the young, but except upon our colonists in the country there is little promise of the Buddhists exerting any great influence. We are not so foolish as to wish to remove Christian influence from Korea. What we desire is simply that Japan should be a leader in the spiritual matters and that Japanese Christians and Japanese missionaries should go over to the country and teach Christianity to the people."

And the attitude of the Japanese Government toward the Christianization of Korea may be seen from Prince Ito's remarks at the laying of the corner-stone of the Y.M.C.A. Hall in Seoul on November 14, 1907. According to the *Seoul Press*, he spoke as follows:

"Your Imperial Highness, Excellencies, Ladies and Gentlemen—I consider it a great honour and privilege to take part, in company with his Imperial Highness the Crown Prince of Korea, in laying the corner stone of the new building of the Young Men's Christian Association and to have an opportunity of saying a few words to you on this auspicious occasion. I do not think it necessary for me to refer to the wonderful development which this institution of international brotherhood has attained, nor need I dilate upon the inestimable contribution it has made

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and is making to the cause of general civilization by promoting the moral, intellectual and physical efficiency of the rising generation in every country where it exists. All this is well-known to you. The great value of this institution, in this respect, is strikingly demonstrated by the keen interest taken in it by the Sovereigns all over the world. It is only lately that this institution has been introduced here in Korea. Short as its career in this country is, I am sincerely gratified to observe that it is already doing extremely useful work for betterment of the moral and material welfare of this people, especially of the rising generation. Upon you, the young men of Korea, rest responsibilities of the gravest nature: the country's destiny is in your hands; its future will be what you make it. Let me entreat you to do your best to conform to the noble ideals set before you by the leaders of the institution; thus alone can you satisfactorily fulfil what your country expects of you. In conclusion, I wish to express my deepest thanks to the officers and leading members of the Young Men's Christian Association of Korea for the conscientious way in which they are working for the good of Korea and of her rising generation. I hope and trust that their valuable exertions will be continued to the lasting benefit of Korea."

The attitude of Japanese Christians is manifested in the following:*

"Writing on Mission work in Korea in the *Kirisutokyō Sekai*, Mr. Hirose Tsunekichi says that, though there is a good number of foreign missionaries labouring in the peninsula, recent political events render it desirable that more Japanese evangelists

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* *Japan Mail.*

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should be despatched to that country. There are some working there now, but their number is insufficient. Mr. Hirose thinks that Japanese Christian workers in Korea will do much towards conciliating the Koreans. He says that the general feeling throughout the peninsula to-day is that the Japanese have acted in an unwarrantably arbitrary manner. It is too much to expect that the mass of the people should see the necessity of the drastic measures which have been adopted during the past few months. To most Koreans the Japanese appear to be unscrupulous aggressors and heartless oppressors. The display of kind-heartedness and sympathy by a number of Japanese Christian teachers is just what is wanted at present to change the attitude of the Koreans to the Japanese people as a whole. Unless some kind of moral and religious influence is brought to bear on the Koreans, it is by no means certain that Japan will find the country an easy one to govern. It goes without saying that Japanese evangelists are likely to understand the Koreans better than European missionaries. There are many points of contact between Japan and Korea.

Then, again, while Korea is under the leadership of Japan in military organization, civil administration, education and sanitation, it would seem very odd if she had to depend on Occidentals only for religious teaching. There are those who think that the attempt to reform Korea is bound to end in failure, that the people are too corrupt to be trusted with freedom of action, that they can only be treated like children. But Christians take no such gloomy view of the situation in the peninsula. Our Government is of opinion that Korea can be raised to a higher level by educational, administrative and financial measures. To us these means alone seem inade-

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quate, but the hopefulness of the Government should encourage Christians to place implicit confidence in the enlightening and elevating influences they are about to bring to bear on the Korean people."

JUDGE NOBORU WATANABE.

The Japanese Government is, moreover, to be congratulated on its choice of a Chief Justice for Korea, as will appear from this sketch in the *Japan Evangelist*:

The appointment of Judge Noboru Watanabe to be the Chief of the Judicial Department in Korea is a matter of no small importance in the history of Christian progress in the East. No better man could have been found for such a position; and whatever may have been the past history of that country, the people of Korea may rest assured that under his administration there will be a wise and just administration of the laws.

For a number of years Judge Watanabe was at the head of the highest court in Yokohama. During all that time both he and his wife were leaders in Christian and all other good work. As the President of the Yokohama Young Men's Christian Association, he did much to popularize and strengthen that institution. At first, he declined the position because he feared that he would not be able to devote as much time and attention to it as was needed. But after further consideration and earnest prayer, he decided that it was his duty and that he ought not to refuse.

In an account of his conversion which he has given, he says: "As I look back upon my past life, I feel that I have been continually led of God, and I can not but wonder at His goodness and the marvelous way in which He has directed my steps."

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Early in life he was carefully instructed in the principles of the Chinese philosophy and became well versed in the teachings of the sages. At the age of eighteen he went to Tokyo and there chanced to get hold of a copy of Dr. Martin's Evidences of Christianity, and for the first time found out that God was not a mere abstraction but a real and personal being. But beyond this he made no further investigation.

About ten years later he happened to hear a Christian address on "Love," which affected him very deeply. What especially interested him was the greatness of the love of Christ and how far beyond anything that he had ever before heard or conceived. And yet for a long time he was unwilling to yield his heart to God and used to argue with his friends and acquaintances, that, if Christ was a Savior, so were Buddha and Confucius.

It was not until the year 1897 that he came to the acceptance of Christ as a personal Savior. In attendance upon the weekly lectures of Rev. Mr. Uyemura, he came to understand more fully how great was the love of God in Jesus Christ, and a new light broke in upon his soul. He at once made a public profession of his faith, and from that time he has gone steadily forward in the Christian life, and not as a hearer only but as a doer of the word.

In regard to his personal experience, he testifies that, whenever he feels sad or burdened, he finds comfort in the words of Christ, "Abide in Me and I in you." If it was not for His presence, we should not be able to do anything, but in His strength all things are possible. His earnest and constant prayer is that he may be a temple of the Holy Spirit and fully consecrated to do the will of God.

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When congratulated by Bishop Harris on his recent appointment, he replied that he was going to Korea, not simply to interpret the law, but that he might be a witness for Christ. H. LOOMIS.

THE KOREAN CROWN PRINCE IN JAPAN.

Still another beneficial result of the visit of the Japanese Crown Prince to Korea was seen two months later (December), when the Korean Crown Prince reciprocated, not by merely returning the visit, but by coming to Japan to spend some time in study. It is scarcely necessary to add that he received a grand reception and a cordial welcome. He is now settled comfortably in a mansion specially prepared for the purpose. His nominal "Grand Tutor" is Prince Ito; and one of the real directors of his education is Viscount Suyematsu.

WAR AND MERCHANT VESSELS.

The efficiency of the Japanese navy has been increased by the launch of the cruisers "Kurama" and "Mogami." And the merchant marine of Japan has received valuable additions by the launching of the Nippon Yusen Kwaisha "Kamo Maru" and "Hirano Maru" and the Toyo Kisen Kwaisha "Tenyo Maru." These have all been built in Japan, and reflect great credit upon her ship-building industry.

NEW OPEN PORTS.

The rapid development of Japan's foreign trade and commerce has necessitated the opening of two more ports; Nagoya, in November, 1907, and Yokkaichi in March, 1908. This brings the total number of open ports up to twenty-seven (27).

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TRAMWAY MUNICIPALIZATION IN TOKYO.

Toward the close of 1907, the question of the municipalization of the tramways of Tokyo was suddenly brought forward again. It is difficult to get at the real reason for bringing up again so soon a question which had been once decided adversely to municipal ownership. On one side, it has been stated, that the company, finding the business unprofitable, were only too glad to unload on the city at a good price. On the other hand, it has been claimed that the city can make money out of the car lines and ought to take them over for profit and in lieu of extra taxation. At any rate, a provisional contract was finally agreed upon, by which the city should pay *yen* 69,500,000 for the railway properties: and this is still in the hands of the Central Government, whose approval must be obtained.

IMMIGRATION TO AMERICA.

The subject of Japanese immigration to Canada and the United States of America was a fruitful source of discussion for several months; but was at last settled in a manner satisfactory to all parties, except perhaps the labor unions on the American shores, and the emigration companies on the Japanese shores, of the Pacific. There seems to have been no special difficulty between the governments of the countries involved: but the matter was exploited by agitators on both sides of the Pacific. The Japanese authorities have always been willing to limit the number of emigrants; in fact, there has been a law of their own to that purport. But schemers have succeeded in evading that law by various tricks, and have thus obtained admission to both Canada and the United States on false pretences. It was this undesirable class which

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made trouble for all parties. On the other hand, the authorities of both Canada and the United States have shown every disposition to place no restrictions in the way of desirable immigrants from Japan. Canada has desired not to take away from Japan any advantage guaranteed by the Anglo-Japanese Alliance, but to treat the Japanese as real allies. The United States also has not attempted to withhold from its Oriental protégé any privilege to which they are entitled by law and equity.

The Canadian authorities sent over Mr. Lemieux, Minister of Commerce, to investigate the condition of affairs and come to some agreement with the Japanese authorities. Meantime, Mr. Ishii, Director of the Commercial Bureau, who had been sent abroad for the very purpose of studying the questions arising out of Japanese immigration to America, had returned from his trip. The conferences held in Tokyo were entirely successful in bringing about an agreement mutually satisfactory to the authorities concerned.

Japan and the United States dealt with the subject in a similarly considerate and statesmanlike manner. In spite of the forebodings of the pessimists and the hostile attitude of the "yellow press" of both nations, the matter was amicably and most satisfactory settled. As intimated above, the only persons who may perhaps be warranted in dissatisfaction are the small emigration companies of Japan and the labor agitators of the United States.

According to the regulations of the Japanese Government concerning the emigration of Japanese laborers to Hawaii, permission is limited for the time being to the following classes:

First—Those who have been in Hawaii and desire to go again.

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Second—The parents, wives, children, brothers and sisters of the persons who are at present living in Hawaii.

Third—The husbands and wives of the brothers and sisters included in the second class.

Better supervision is moreover, to be exercised to prevent laborers from getting into America under the guise of "students."

Meanwhile Viscount Aoki was called home from Washington to report and *en route* was succeeded as Ambassador to the United States by Baron Takahira, Ambassador to Italy and formerly Minister in Washington. Viscount Aoki, after his return to Japan, was appointed to a seat in the Privy Council.

TWENTY-FOURTH SESSION OF THE DIET.

The Twenty-fourth Session of the Imperial Diet comes within our purview. It was formally opened on December 28, 1907, and formally closed on March 27, 1908, so that it covered about three months. But two or three weeks were lost in the New Year's Recess, which came so soon after the opening that nothing of importance was done until the Diet reassembled. The Cabinet should have presented its Budget for the ensuing fiscal year before the Recess, so that the members of the Diet might have plenty of time to examine and consider. But the Ministry was in difficulty over its fiscal program, and had been unable to come to a definite agreement. It seems that the original draft prepared by the Cabinet did not meet the approval of the Elder Statesmen, who are still, to a considerable extent, "the power behind the throne." The chief difficulties were along two lines: the post-bellum plan for military and naval expansion; and the

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plans for expansion of railway, telegraphic and telephone service. Strenuous objections were made to increased taxation for the purpose of unproductive expansion of military and naval strength at the expense of profitable expansion along the line of increased facilities for communication. It is unnecessary to follow the details of the movements which almost wrecked the Saionji Ministry. The crisis came on January 14, 1908, when two Ministers (Baron Sakatani, of the Finance Department, and Mr. Yamagata, of the Department of Communications) presented their resignations, and then all the other Ministers followed their example. The Emperor, however, probably agreeing with Lincoln, that it is a bad time to swap horses when crossing a stream, declined to accept any of the resignations except those of the two who resigned first. The vacancies thus caused were filled temporarily by making Mr. Matsuda, Minister of Justice, also Acting-Minister of Finance, and Mr. Hara, Minister of Home Affairs, also Acting-Minister of Communications.

The situation of affairs was one which the Opposition could scarcely be expected to let pass. Consequently, a resolution of want of confidence in the Cabinet was introduced into the Lower House, was debated with great skill and vigor, and finally failed by the close vote of 168 to 177.

After this, it was clear sailing for the Ministry through the remainder of the session. The compromise budget which had finally resulted from the trouble in the Cabinet, curtailed somewhat the proposed expenditures both in military and naval expansion and in developing means of communication, and called for slightly increased taxation on a few commodities, like *sake*, sugar, kerosene

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and tobacco. The opposition to increased taxation was vigorous and brought into the limelight of the political arena the business men, who had hitherto largely kept out of politics. Not only did prominent men, like Baron Shibusawa and Baron Sonoda, enlist in opposition to the scheme of increased taxation: but the Chambers of Commerce and other business organizations entered the field with strong protests against loading the people with heavier burdens, especially for the sake of developing unproductive industries. They even went so far as to agree to oppose for re-election to the Lower House all members who should support Increased Taxation measures. There were some unfavorable comments upon this action of the business men in thus mixing up in politics; but there were also favorable expressions welcoming the new element into the political world. However, the opposition of the business men was not strong enough to prevent the passage of the Increased Taxation Bill and of the Budget (slightly amended)* through both Houses of the Diet.

A supplementary budget, which had reference to pecuniary assistance to Korea, had no special difficulty in passing both Houses.†

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* For an outline of the Budget as finally passed, see Appendix.

† The figures are as follow:—

	yen
1907	1,769,503
1908	5,259,580
1909	3,653,540
1910	3,000,000
1911	3,000,000
1912	3,000,000
Total	19,682,623

This money is to be lent without interest and its repayment will be at the discretion of the two Governments.

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The House of Representatives passed Hon. Sho Nemoto's bill prohibiting the sale of intoxicating liquors to minors, and the use thereof by minors: but in the House of Peers the bill was smothered in committee.

One more very important measure was enacted during this session of the Diet, literally during the very last hours. It was not until March 21 that the Government introduced into the Lower House its bill subsidizing the Oriental Colonization Company, in which Marquis Katsura is specially interested. It is an important measure for further cementing amicable relations between Japan and Korea. It should have been introduced earlier; but it was delayed by some difficulties in the details. But, when it was introduced, it was rushed through committees and passed both Houses. It was a striking illustration of Mr. Watson's comment in "The Future of Japan," that "legislative experiments are lightly undertaken in Japan."*

CABINET RECONSTRUCTION.

Moreover, it was just at the close of this session of the Diet that the Cabinet was reconstructed† by keeping Matsuda in the post of Minister of Finance; giving his former portfolio of Justice to Baron Senge, member of the House of Peers and Governor of Tokyo Prefecture; and appointing Viscount Hotta, Member of the House of Peers, Minister of Communications. Comments on this move were varied. Some thought it was only a temporary measure till after the May elections, when the Ministry would all go out; while others believed

* He adds that they are "as lightly abandoned."
† March 25, 1908.

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that it was a shrewd move which gave the Cabinet a renewed lease of life.

CONSTITUTION DAY.

There is another matter which may as properly be mentioned here as elsewhere. February 11 is a national holiday in celebration, first of the accession of Jimmu Tenno to the throne in 660 B.C. and thus of the foundation of the Old Empire. It is also the date of the Promulgation of the Constitution in 1889 and thus commemorates the founding of the New Constitutional Empire. This year (1908) is, by Japanese count, the twentieth anniversary of that event and was celebrated in an interesting manner. Prince Ito, who may well be called the Father of the Constitution, gave a great entertainment in his new villa at Omori near Tokyo to about 1000 guests. And part of that new villa is the original room in which the Constitution was compiled.

THE "TATSU MARU" AFFAIR.

The friendly relations between Japan and China were strained and even threatened for a while by what is known as the "Tatsu Maru Affair." The circumstances, as related by Count Hayashi, Minister of Foreign Affairs, in the Lower House, were as follows:

The *Tatsu Maru No. 2.* belonged to Tatsuma & Co., Kobe, and left there on January 26 with rifles and cartridges on board. She coaled at Moji and left that port for Macao on January 31. On arrival in the sea off Macao, on February 5, there was a high sea, and the ship was compelled to anchor at a point two miles off a certain island outside the harbour of Macao. Then four Chinese gun-boats

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approached the steamer, and after overhauling, the Chinese pulled down the Japanese flag, hoisted a Chinese flag, and seized the steamer, on charges of smuggling. Our Government, through Baron Hayashi at Peking, asked China to release the vessel and to tender apologies. The Chinese Government refused to accept our demands on the ground that the steamer was engaged in the smuggling trade. But we contended that the ship had permission to leave Kobe for Macao, as testified to by the fact that the shipping agent at Macao had come out of the port to meet the steamer. We also proved that the ship was not guilty of any smuggling, and asked China to reconsider her position. The Portuguese authorities stated that the place of seizure did not belong to them. But the question of territorial waters was not the essential point at issue. As the result of repeated negotiations, China and Japan were able to reach an understanding. On the 15th March a compromise was effected on the following lines:—

I. With reference to the lowering of the Japanese Flag, the Viceroy will be required to censure this improper step, and the Chinese Government will cause a salute to be fired in the vicinity of the *Tatsu Maru's* anchorage by a Chinese war-vessel in presence of the Japanese Consul.

II. The *Tatsu Maru* will be at once released.

III. The Chinese Government will purchase the arms and ammunition carried by the steamer.

IV. The officials who, on examination of the facts, are considered to have been responsible for the seizure of the *Tatsu Maru* will be punished.

V. The expenses incurred on account of the seizure will be compensated, their amount being

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decided by the Viceroy of Canton and the Japanese Consul in consultation.

This official settlement did not, however, satisfy the people, especially in Canton and Hongkong, where the feeling ran so high that a boycott was instituted against Japanese goods. This operated very seriously to the detriment of Japanese trade with China and even extended to Japanese vessels plying between China and America. But the boycotters soon learned that the movement was something of a boomerang; and the boycott gradually subsided.

JAPAN'S FINANCIAL POLICY.

Two pronouncements have recently been made on the subject of Japan's financial policy; one by Baron Sakatani, ex-Minister of Finance, and the other by Mr. Matsuda, the present Minister. As the one by the former is rather lengthy and historical, albeit important, it is reproduced in the Appendix. But the latter's statements are given here in extracts from two outlines in the *Japan Mail*:—

The Minister of State for Finance, speaking to a deputation of business-men said that the era of borrowing was now past for Japan and the era of redemption had commenced. It was the Government's plan, he explained, to devote 50 millions annually to wiping out the national debts, and if that programme be adhered to, it is evident that the whole indebtedness will be dealt with in less than thirty years. Of course the necessity of dispensing with the floating of public works bonds and of the remaining war bonds has upset the Treasury's calculations, but happily the surplus revenue from the

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last fiscal year has partly obviated this embarrassment, and the situation has been further eased by postponing all public works for which contracts have not actually been given out. In fact, the Treasury, in deference to the sentiment of the country, has abandoned its six-years' programme, as elaborated in the last Budget, and will thus be able to do without any further appeal to the people's purses. As to the idea of placing the nationalized railways in a separate account and devoting their profits solely to redeeming the bonds which represent their purchase price, as well as to extensions and improvements, the Government refrains from any definite statement, but it is understood that some measure relating to this matter is now under preparation for submission to the Diet next session.

Some further particulars are now published of the reply made by the Minister of Finance to a deputation of business-men. The important points of His Excellency's statement were that the Cabinet is resolved not to resort to any temporary and patchwork measure for ameliorating the present situation. Whatever is done will be radical. During the current year the Treasury will be able to dispense with the floating of over 100 million *yen* worth of domestic loan-bonds which were to have been issued under the authority of the Budgets. This involves the abandonment of several public works and the restriction of others, but the Government will not shrink from these measures in view of the necessity of harmonising the State's finances with the nation's economics. Further, the Treasury is now engaged in redeeming the first War Loan, and 97 million *yen* will have been devoted to that purpose before the close of the year. It is an experience common to all countries that after a great war the fever of

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enterprise attacks a nation, and there results an excessive fixing of capital which leads to financial depression. Japan suffered in this way after her war with China, and she repeated the experience after her war with Russia. In the latter case the fever quickly subsided, but just at the critical moment of weakness following the disease there intervened the crisis in the United States, whereby this country suffered much more than would have been the case under healthier conditions. Referring to the subject of foreign loans, the Minister said that to obtain cheap money abroad for the purpose of developing productive enterprises at home was an excellent policy and, when the time suited, such accommodation would no doubt be procurable. For the moment, however, it seemed wiser to rely mainly on domestic resources. In the meanwhile, nothing was to be more deprecated than discussions and needlessly pessimistic criticisms of the country's financial condition. Such things were not only superfluous but also exercised a mischievous effect upon the national credit abroad.

THE JAPANESE ARMY.

In the last issue of the CHRISTIAN MOVEMENT, a short chapter of four pages (87 to 92) was devoted to "The Army and Navy," and on pages 341 and 342 a correction was made of an error. In order to make still clearer the present state of the Japanese army, we append the following paragraphs from the *Japan Mail*:—

In connexion with the re-distribution of the divisional districts for the Japanese army, it is possible to arrive at a rough idea of the latter's dimensions under the new organisation. Exclusive

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of the Guards Division, there will be 18 Divisions of regular troops, which means that the former standing army will be increased by nearly 50 per cent. It will be organised in such a manner that the reserve can be called up at a moment's notice. The headquarters of the six new Divisions will be at Takata, Utsunomiya, Toyohashi, Kyoto, Okayama and Kurume. To particularize, whereas the former army, exclusive of the Guards Division, was made up of 12 Divisions consisting of 24 Brigades and 48 Regiments, the new army will be made up of 18 Divisions consisting of 36 Brigades and 72 Regiments. In addition to the above, the Cavalry, which has hitherto consisted of 2 Brigades of 14 Regiments, will now be raised to 4 Brigades or 26 Regiments, and the Field Artillery, hitherto composed of 2 Brigades or 16 Regiments, will be augmented to 3 Brigades or 24 Regiments. These forces of Cavalry and Field Artillery are independent of the similar troops comprised in the establishments of the Divisions. There will also be 3 new Battalions of Mountain Artillery, stationed one each at Sendai, Okayama and Kurume; and further the Corps of Engineers and Land Transport attached to the Divisions will be increased by one Battalion each. Then again the present Railway Battalion will be made into a Communications Brigade, including three Railway Battalions, a Telegraph Battalion and a Balloon Battalion. It should be premised that the actual dimensions of the Telegraph and Balloon Corps are not mentioned, but we assume that they will be one Battalion each. Two of the Railway Battalions will be stationed at Shiba and the third at Narashino, while the Telegraph and Balloon Corps will have their headquarters at Nakano. Finally the Garrison

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Artillery will be changed into a Heavy Artillery Corps consisting of 2 Brigades or 6 Regiments.

General Terauchi has explained to a representative of the *Chuo Shimbun* that the introduction of the two-years-service system in Japan is not a final measure, but must be regarded as experimental. The fact is that this question, as between two years and three years with the Colours, has not yet been conclusively solved by any country. France and Germany are actually applying the two years system, but experience has not yet justified it fully, and Japan has to move with circumspection. When the matter came before the Diet last session, Viscount Terauchi, in his capacity of Minister of War, stated that everything indicated the wisdom of not actually abolishing the three-years conscription system, and that for the present the safest plan would be to leave that system untouched, so far as the law was concerned, but to provide that conscripts might be sent home at the end of two years, if they were found to have sufficiently qualified by that time. This is what the new regulations imply. If a man conducts himself well and profits fully by the training given to him, his service with the Colours will terminate at the end of the second year, otherwise he will have to remain longer in barracks. Such a shortening of the period is virtually limited to infantry soldiers, whose training is comparatively simple. It can scarcely apply in practice to artillerymen or cavalry soldiers, but of course so far as the actual language of the regulations is concerned there can be no distinction made between the arms of the service. With regard to Formosa, the custom has hitherto been to train men during one year in Japan and then send them to the Island for the remaining two years of their service,

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but under the new system it will be necessary to send them at once without any preliminary training in Japan. The probability is that recruits for Formosa will henceforth be levied from the provinces nearest to that Island, but regulations bearing upon these points have still to be enacted.

RAILWAY NATIONALIZATION.

It is yet rather early to be able to judge fairly of the effects of the nationalization of railways in Japan. There have been abundant criticisms of mismanagement or perhaps lack of management; and some of the criticisms seem to be borne out by facts concerning the real condition of affairs. It is doubtless inevitable that, during the period of transition, while the transfer is being made from private to public management, there should be more or less confusion, and that the disadvantages of official control should be prominent. It is only fair, however, that the other side should be heard, and that the benefits which have accrued should be set forth. And one great convenience is quite evident: this appears in the unification of travel privileges by selling through tickets and running through trains between Tokyo and important points in various sections of the Empire. Another public advantage is found in the fact that the expense of traveling has been reduced. And, in spite of this lowering of fares, substantial profits have been obtained. More frequent train service between important points is another benefit of nationalization. The *Japan Mail* says:

"There is much difference of opinion as to the results of railway nationalization, but the Government has the advantage of being able to appeal to hard facts."

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THE TRANS-FORMOSAN RAILWAY.

When Formosa was added to the Japanese dominions by the Treaty of Shimonoseki (1895), there was only one poor railway, running for 63 miles between Keelung and Shinchiku. The Japanese soon formulated a plan for improving that line and for constructing a new line to extend the whole length of the island from north to south. The original estimate was for an expenditure of *yen* 28,800,000 during ten years from 1899. The total expense, however, of the main line, together with two branch lines amounted to only a little over *yen* 25,000,000. The main line extends for 247 miles, and the two branches run for 13 and 10 miles: this makes a total of abont 290 miles. The completion of this work was duly announced at the tomb of the late General Baron Kodama, formerly Governor-General of Formosa.

THE NATIONAL EXPOSITION OF 1912.

The authorities concerned are actively at work preparing for the National Exposition to be held in Tokyo in 1912. A strong Japanese Commission has been chosen with Viscount Kaneko at its head. The site has been chosen and is gradually being prepared. It consists partly of the Aoyama Parade Ground, with an area of about 140,000 *tsubo* (about 117 acres) and partly of the Imperial Estate at Yoyogi, with an area of about 160,000 *tsubo* (about 133 acres), together with a wide avenue to connect the two places. This site is easily accessible from all directions both by railway and by tramway, the service of which will be much improved by 1912. And the Diet passed a bill protecting patents and trademarks of the foreign articles on exhibition.

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On the occasion of a dinner given by the Consular Body of Yokohama to the officials of the exposition, Hon. H. B. Miller, U. S. Consul-General, delivered an excellent speech, of which we quote one paragraph:

"One of the most unfortunate characteristics of humanity, and one which is blocking to-day the wheels of the world's progress, is international intolerance. In these days of rapid and cheap transit, when people can be carried quickly and cheaply from one part of the earth to another, when commodities of one clime can be transferred to another with ease and economy, when commerce is crying for more freedom of international relations, it is most unfortunate that the spirit of intolerance still exists in so marked a degree in human character. It is the wise duty of all people to deal with others in patience and charity, to cultivate every means of a better knowledge and understanding of each other. There is no better method of disseminating a spirit of this kind than by and through an Exposition such as Your Excellencies and the Government have inaugurated."

SAKHALIN.

The work of settling the delimitation of Sakhalin between the Russians and the Japanese has been finished. In this connection, the following paragraph is of no little interest:—

"Major General Oshima, who has reached Tsuruga on his return from Vladivostock, where the documents relating to the Sakhalin boundary were exchanged, speaks in the highest terms of the treatment received by him and his colleagues at the hands of the Russian officials and people, not only in

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Sakhalin but also in Vladivostock. He declares that from first to last there was not the least shadow of a dispute or evidence of ill feeling, and his inference is that the Russians of all classes are genuinely disposed to be friendly with Japan. This confirms what every careful observer must have noticed, namely, that Russia's attitude towards Japan since the war has been emphatically magnanimous."*

JAPANESE AND RUSSIAN EMBASSIES.

The relations between Japan and Russia have been further improved by the elevation of both Legations to the rank of Embassy.

ASSASSINATION OF D. W. STEVENS.

One very unfortunate event in connection with the relations between Japan and Korea was the assassination of Mr. D. W. Stevens, the American who has been for some time the Diplomatic Adviser of the Korean Government. He had made a trip to America, and in San Francisco had not hesitated to express views in favor of the present condition of affairs in the Korean Peninsula. This aroused the ire of some so-called Korean "patriots," who attacked him at the Ferry, as he was about to leave San Francisco for Washington, March 23. Two days later he died of his wouuds. The Japanese Government recognized his valuable services by making a grant of a large sum of money to his family.

OBITUARIES.

There have also been several deaths among Japanese celebrities, especially in the Imperial family.

* Japan Mail.

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This obituary list includes Baron Y. Iwasaki, the well known millionaire, one of the founders of the Nippon Yusen Kwaisha (Japan Mail Steamship Company); Lady Ichijo, mother of Her Imperial Majesty the Empress; Prince Arisugawa, Jr.; and Prince Yamashina.

And the destruction of the training ship "Matsushima" by accidental explosion on April 30 brought sorrow to many families who lost sons of great promise. Among the best known who were thus bereaved are Marshal Marquis Oyama, Vice-Admiral Uriu and Baron Chinda, Vice-Minister of Foreign Affairs.

THE IMPERIAL WEDDING.

But it is also the privilege of this scribe to note a most felicitous event, concerning which we again make use of the columns of the *Japan Mail*:

On the 30th of April the nuptials were celebrated of the Emperor's eldest daughter, Princess Masa, and Prince Tsunehisa of the House of Takeda. This is the second wedding in the Imperial Family that has taken place during the *Meiji* era, the first having been that of the Crown Prince. In each case the routine prescribed by the Imperial House Law was followed, a routine which may be briefly described by saying that the bride and bridegroom repair to the Imperial Palace, the bridegroom a few minutes in advance of the bride, that after a ceremony performed in the *Kashiko-dokoro*, they leave the Palace in the same carriage and drive to the residence of the bridegroom, whence they emerge in the afternoon and proceed again to the Court to attend a party which, but for difference of time, might be said to correspond to the wedding breakfast of Occi-

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dental usage. It will be seen that in several points this procedure differs from the custom of old Japan. In the first place, the bridegroom repairs to the Palace in advance of the bride, so as to wait for and receive her; and in the second place, the newly married couple show themselves in public, riding side by side in the same carriage. These signal departures from ancient customs attracted much attention at the time of the nuptials of the Prince Imperial, but the Japanese quickly adapt themselves to changes, and the routine followed on Thursday seemed to elicit no surprise. The routes to be taken by the bride and bridegroom on their way to and from the Imperial Palace had been clearly designated beforehand, and were duly guarded by police and soldiers. In any circumstances a great crowd of sight-seers would have assembled to witness such a spectacle, but the bright sunshine of the day drew out such a number that the streets were literally packed. The Princess wore Japanese costume when proceeding to the Palace in the morning and for the purposes of the nuptial ceremony, but immediately on the conclusion of the latter her Imperial Highness changed to foreign dress, which she wore at the subsequent presentation to the Emperor and Empress and when leaving the Palace. On returning to Prince Tsunehisa's Palace at Shinagawa, the bridegroon and bride received a large party of relatives and intimate friends and entertained them at luncheon. In the evening there was a grand reception at the Court. All the high dignitaries of the Empire and the members of the Foreign Corps Diplomatique were present. It is understood that the residence of the Imperial couple will be the mansion originally built by Count Goto at Shinagawa, and subsequently much enlarged. This picturesque domain

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has been conferred by the Emperor on Prince Tsunehisa.

POSTAL SAVING BANKS.

The success of this system of saving is quite evident from the following item:

The system of postal savings which first came into force in May, 1872, has attained remarkable development. The total savings, which stood at the end of the first year at only 15,224 *yen* and the number of depositors at only 1843 persons, was increased to 22,490,918 *yen* at the end of 1898. Recently, owing to the repeated failure of banks, the amount of postal deposits has shown a remarkable increase, the amount at the end of March representing the large figure of 92,922,291 *yen*, which indicates an increase of 70,430,000 *yen* compared with the corresponding period of 1898. The following shows the total amount at the end of the foregoing ten years:—

	yen		*yen*
1898	22,490,918	1903	32,753,699
1899	24,014,044	1904	43,151,328
1900	24,733,450	1905	56,213,588
1901	27,971,281	1906	79,956,009
1902	30,455,418	1907	92,922,291

By the end of this year the amount will reach 100 million *yen* and the number of depositors increase to 379,500.*

These figures afford food for thought on the part of other nations, like the United States, which have not yet adopted this system.

FOREIGN TRADE AND COMMERCE.

The foreign trade of Japan in 1907 amounted to *yen* 926,880,219, about ten (10) per cent advance

* *Japan Mail.*

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over 1906. The imports for 1907 totaled *yen* 494,467,346 against *yen* 418,784,108 for 1906; while the exports totaled *yen* 432,412,873 against *yen* 423,754,893 for 1906. It will thus be seen that the imports increased very much more than the exports. It should also be noticed that the imports exceeded the exports in 1907 by more than *yen* 62,000,000. Other instructive points may be learned by consulting the full statistics given in the Appendix.

THE GENERAL ELECTION.

The quadrennial election for members of the House of Representatives took place on May 15, 1908. In almost all sections of the country, it seems to have been attended by comparatively little excitement, although in some places the contest between rival candidates was quite warm. The result of the election is shown by the following table* of the comparative strength of the various parties and factions in the old Diet and the new Diet:

	New.	Old.	Difference.
Seiyukwai	190	181	+ 9
Progressists.....	77	89	— 12
Daido Club.....	32	58	— 26
Yukokai	27	37	— 10
Unattached.....	53	14	+ 39
Total	379	379	

These figures give the Seiyukwai exactly a majority: but as a few of the "Unattached" have joined the Seiyukwai since election, and others are likely either to do the same or at least to act with the Seiyukwai, that party seems to have a working majority in the Lower House.

It is really difficult, however, to draw absolute inferences from the face of the returns. The chief

* According to the Department of Home Affairs.

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gain, of course, has been made by the "Independents," or "Unattached"; and yet among them are party men, who preferred to make their canvass unhampered by partisan prejudices. And yet it is a cause for rejoicing that the number of "Independents", including, for instance, a few prominent business men, has largely increased. Another significant result is the heavy loss suffered by the Daido Club, which, according to the *Japan Mail*, "has completely ceased to hold the balance of power and is no longer an important political factor."

"Another interesting table* shows the positions of the various parties in the urban and rural electorates respectively. Among the 76 members returned by the urban districts the following are the adherents of the various parties:—

	New.	Old	Difference.
Seiyukwai	27	32	− 5
Progressists.....	7	11	− 4
Daido Club	10	17	− 7
Yukokai	9	13	− 4
Unattached.....	23	3	+ 20

On the other hand, the 303 members of the rural constituencies are distributed as follow:—

	New.	Old	Difference.
Seiyukwai	163	149	+ 14
Progressists.....	70	78	− 8
Daido Club.....	22	41	− 19
Yukokai	18	24	− 6
Unattached.....	30	11	+ 19

The above returns are construed as indication that in the urban divisions, which are the centres of commerce and industry, the Government's financial policy is disapproved."

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* *Japan Mail.*

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"If our readers* look at the above tables, they will observe that all the political parties suffered more or less loss in the urban constituencies, which fact may be taken as proving that the business-men are raising their heads, a consummation to be most devoutly wished."

"Another point to be noted about the election is that only 159 of the old members have been elected; twenty-nine are men who did not sit in the last Diet but who were elected for previous Diets; and the remaining 181 are wholly new men." *

"It is noticeable that only seven remain of the old original members who have been returned to the Diet through thick and thin ever since the first elections. These seven are Messrs. Inukai and Minoura of the Progressists; Messrs. Ozaki, Shimada and Kono of the *Yukokai*; Mr. Haseba, of the *Seiyukwai;* and Mr. Hashimoto of the Unattached."*

"It is stated that Messrs. Nakano Buye, Ema Shunichi and others are planning to form a business-men's party which shall be constituted on the lines of an actual political association. They expect to muster 40 votes, and they would doubtless exercise much influence."*

CHRISTIANS IN THE LOWER HOUSE.

It is a cause of no slight rejoicing that the recent general election resulted in the choice of about twice as many Christians as before, who now number fourteen. While the number of nominally enrolled Christians is only about 150,000 out of about 50,000,000, or 3 out of 1,000; or while the Christian community in Japan may be roughly estimated at about 300,000 out of 50,000,000, or 6

* *Japan Mail.*

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out of 1,000: the 14 Christians out of 380 members in the House of Representatives are almost 4 out of 100. The fourteen Christians do not all exhibit the same degree of zeal and earnestness in religious matters; and some are what the Japanese call "graduates"; but they represent more or less Christian ideals, and some of them are very active in the Christian life.

These Christian members are arranged alphabetically in the following table:—

Name	District	Party	Church
Hattori	Okayama	Seiyukwai	Presbyterian
Hinata	Gumma	"	Congregational
Hosokawa	Kochi	Independent	Presbyterian
Ishibashi	Osaka	"	Congregational
Kurahara	Tokyo	"	"
Nemoto	Ibaraki	Seiyukwai	Methodist
Saito	Akita	Progressives	Presbyterian
Shimada	Yokohama	Yukokai	Methodist
Tachikawa	Nagano	"	Presbyterian
Tagawa	Nagasaki	"	"
Takekoshi	Niigata	Seiyukwai	Congregational
Tomiyasu	Fukuoka	"	Presbyterian
Uzawa	Chiba	"	"
Yokoi	Okayama	"	Congregational

Hon. S. Ebara, the well-known Methodist layman and Christian educator, would no doubt have been re-elected to the House, where he has been a prominent member; but he declined to run again.

For the benefit of our foreign constituency we add a few words about some of these men. Shimada is editor of the Tokyo *Mainichi Shimbun* and very active in social and moral reforms. Nemoto is the great temperance champion. Yokoi has been a Congregationalist pastor and President of the Doshisha. Ishibashi is editor of the Osaka *Asahi Shimbun*; and Tagawa is editor of the *Miyako Shimbun*, Tokyo. Uzawa is a young barrister, recently honored with the degree of Hogaku-Hakase, or

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Doctor of Law.* Kurahara had to work hard for an education in America and is still known as "the scholar without a penny." Hattori is well-known in Seattle, where he was active in Christian work among the Japanese. Takekoshi is the author of "Japanese Rule in Formosa."

THE TRADE-MARKS CONVENTION BETWEEN JAPAN AND THE UNITED STATES.

Pending the publication of the full text of the Convention just concluded between the Governments of Washington and Tokyo for the mutual protection of American and Japanese trademarks in China and Korea, the only trustworthy information that can be given is that each Power promises to protect the trademarks duly registered in their own country by subjects or citizens of the other. It is stated that some delay in concluding this agreement was caused by Japan's hesitation to extend it to the Copyrights Convention of 1905, but she has now agreed to such extension. We may add here that, according to the best authority, the defects recently alleged with such persistence against the trademarks law of Japan have no basis of fact. The law provides fully for the protection of trademarks duly registered in foreign countries, and the only owners of such trademarks for whose protection the law does not provide are persons who have slept upon their rights for a period of over 3 years. Even in the case of such negligent individuals a title can be set up at any time against a Japanese who can be

* Mr. Uzawa recently said to the members of the Imperial University Y. M. C. A.: "Confucius said that his character was settled at forty. I am not forty yet and I have still to determine my life-work. I am debating between three: to continue in the law, to become a publicist, or to enter the ministry."—*Pioneer.*

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proved to have appropriated and registered a foreign trademark with intent to deceive. Whatever failures there have been to obtain full protection under the law must be attributed to faulty administration not to defective legislation.

The *Asahi Shimbun* has a telegram from San Francisco which indicates that the era of distrust on the part of the United States towards Japan is about to be replaced by a more wholesome season. This better state of affairs had its origin in the invitation to the Fleet and has been strengthened by the vote of Congress to apply a sum of 1½ million dollars to the purposes of the great Exhibition in Japan. Then there has been Japan's undertaking to exercise the fullest vigilance in the matter of emigration, and now comes the conclusion of a convention for the mutual protection of patents, trademarks, designs and copyrights.*

LITERARY JAPAN.

The *Jiji* regrets that Japan which has come to the front rank as an artistic and military nation should remain still behind others in literature. But in fine arts and in the art of war the nation has had centuries of training, so that on coming in contact with the Western methods it has lost no time in assimilating foreign examples and improving the original methods. In literature, however, it has not yet attained the same degree of development in the Meiji years as in other fields perhaps, owing to the exactions of the more pressing questions of life. But as it is exemplified in the histories of all nations, the advent of a new national literature that absorbs to itself the geniuses of both the Western and

* *Japan Mail.*

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Eastern schools is not far ahead. The only fear the paper entertains at this early flush of the growing activity is that a school of ultra-naturalism may even for a while be given a predominance in colouring the native literature of wanton realism and low moral tone.*

ARTISTIC JAPAN.

The world of art in Japan has suffered a heavy loss in the death of Hashimoto Gaho, himself a great artist and a famous teacher of art. The *Japan Times* says that "Gaho is recognized as one of the greatest artists of the Meiji Era."

EDUCATIONAL.†

Baron Makino, Minister of Education, in addressing the Prefects assembled in Tokyo, made the interesting statement that complete success has attended the important change made last year when the compulsory course of instruction in primary schools was extended from 4 years to 6. Out of 20,000 schools established throughout the Empire, the new system has been put into effect in every instance with the exception of 144. There can be no doubt that the people are earnestly bent upon providing good education for their children. On the other hand the authorities are greatly embarrassed by the lack of instructors. This want is especially felt in the field of female education, and the Minister urges that no time should be lost in

* *Japan Times.*

† We have comparatively little to say on the topic of Education in this chapter, because the subject is well discussed from various points of view in special articles to follow. We, therefore, content ourselves here with a few clippings concerning education and inventions. But see the Appendix for a summary of the progress in education during 1907.

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increasing the number of normal schools. His Excellency further recommends that the system of retiring allowances to teachers should be remodelled on a more liberal scale.*

Mr. Soyeda spoke warmly about the difference between education in England and in Japan. He asserted that the great aim of English education was to produce men of character, but he could not discern that any such object was pursued by educators in Japan. He went on to say that the habits of leading men in Great Britain could not be too much admired—the respect they showed for religion and the upright lives that they led. The consequence was that the prominent figures in commerce and politics alike commanded a degree of public esteem which they did not at all possess in Japan, and such an institution as a chamber of commerce wielded wide influence. One very regrettable habit of the Japanese mind was the small value placed upon time. Even a pure business call had to be prefaced by comments about the weather and extraneous talk which materially shortened the moments available for transacting business. Then there was the still more objectionable custom of making tea-house entertainments an occasion for business consultations. This involved an immense loss of time and money to say nothing of injury to health.*

A NEW TYPEWRITER.

It is stated that Mr. Shinowara Yasaku has solved a problem hitherto regarded as hopeless, namely the construction of a typewriter for the ideographic script. Mr. Shinowara is an official of

* *Japan Mail.*

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the Banking Bureau, in the Finance Department, and in the discharge of his functions he was perpetually troubled by the immense labour entailed in writing documents with ideographs. Gradually he applied himself to the enterprise of evolving a suitable typewriter, and last year he found himself so near success that he resigned his official appointment and devoted all his time to perfecting his model. He was able to apply for a patent last April, which was granted in October. The new typewriter is described as an instrument one foot five inches square, approximately, and capable of writing 2,500 different characters. Its cost is 300 *yen* and it is spoken of in very high terms. Should the invention be what rumour alleges, it will prove a veritable godsend to the Japanese, for although they had already sucessfully applied stenography to the ideographic script, a typewriter seemed out of the question and everything had to be copied by hand.*

THE MICROSCOPE IN JAPAN.

With the rapid progress of modern sciences in Japan the demand for microscopes is fast increasing; and the microscopes yearly imported from Europe are valued at 200,000 *yen*. Several medical men and professors of the Universities have hitherto made fruitless efforts to discover the method of manufacturing microscopes. Some of them went abroad for the purpose, but the secret being well kept, nobody has ever succeeded. But this long desired end seems now to have been attained by Mr. Mokujiro Tanaka, aged 46, residing in Minami Machi, Aoyama. He has forgotten both meals and

* *Japan Mail.*

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sleep, as the phrase is, for 12 years in his indefatigable endeavours to unravel the secret, and his exertions were recently crowned with victory. Mr. Tanaka was born in Osaka, came to the capital 28 years ago and went into apprenticeship of a chemist, Sokichi Sugimoto, at Honcho, Nihombashi. When the term of his apprenticeship expired after 13 years' service, he set up business on his own account and has since devoted his whole body and soul to the great object now fulfilled. The result of his laborious efforts was exhibited in the recent exhibition of Tokyo and awarded a first class gold medal. The quality of his microscopes is said to be equal to that of the best of the kind produced in Europe.*

WASEDA UNIVERSITY.

On October 19,1907, the unveiling of a statue of Count Okuma took place on the campus of Waseda University. The same day occurred the 25th anniversary of the founding of the institution, at first called Tokyo Semmon Gakko, but since 1902 known by its present name. On that anniversary, not only the past history was portrayed, but the future plans were set forth. It was declared that every effort would be made to expand the work of the University by adding other necessary departments as rapidly as possible. For that purpose Count Okuma announced his intention of making contributions of his own property, and hoped to receive donations from others.

More recently one response to the request for contributions has come from a high source, as indicated by the following letter:

**Japan Times.*

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"Count Okuma, President of the Waseda University.

"From early times you have endeavoured to advance learning, and established the Waseda University, giving education to youth and bringing up the talented. H. M. the Emperor, having heard that you were now about to enlarge the school and increase the eduational courses, specially gives the sum of 30,000 *yen* as a fund for the purpose.

"The Department of the Imperial Household.

"May 5, 1908."

CO-OPERATION IN CHRISTIAN EDUCATION.

We do feel most keenly that in the line of Christian education in Japan more co-operation, greater comity, larger unity and closer union are urgent. In such work our differences are less prominent and troublesome. We are thinking just now of higher education in particular, with its ultimate goal of a Christian University. The Doshisha (Kumi-ai) is looking forward to expansion into University work; Aoyama Gakuin (Methodist) has similar plans; Rikkyo Gakuin (Episcopal) has already opened a Dai Gaku or College Department; the Disciples, with the hope of co-operation with the Baptists and others, have plans for a big University; and doubtless other Christian institutions have similar plans which have not yet been made public. These plans alone call for four Christian

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colleges where there is not yet a single one; and three of these are to be located in Tokyo.

We wonder, therefore, if the time is not ripe to consider again and most carefully the subject of Christian higher education. It may be that four such institutions would be fairly prosperous; but it is to be doubted whether such a division of strength and effort, to say nothing of expense, would be wise. And the economical phase of the subject is one not to be ignored; for not one of these institutions can be started and carried on, in a manner to command respect and to defy competition with well established colleges, without an immense outlay in the beginning and a big annual expense. We call, therefore, for co-operation, as wide as possible, in the establishment of *one first-class Christian University*; and we hope that this subject may be fully discussed at the Jubilee Conference in 1909 and complete co-operation attained.

We see no special reason why each church may not maintain, if it so wishes, its own Chu Gakko (Middle School, High School or Academy), and possibly its own Koto-kwa, or Higher Course (which specially fits for the University course). Or the preparatory schools for the Christian University might be maintained by the co-operation of groups of churches; or they might be located according to geographical convenience. The details cannot be worked out in haste; but there should be no time lost in coming to an agreement upon a general plan of co-operation.

RELIGIOUS AFFAIRS.

Inasmuch as the greater part of this volume is to be devoted to details of the Christian Movement in Japan, it is unnecessary to give much space in

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this chapter to this heading. It may be well, however, to call attention to a few significant points in connection with religious work in Japan at present.

There seems to be a growing interest in the Christian ministry as a life-calling. The number of students preparing for the ministry has been increasing of late years; and the quality thereof has considerably proved. The first Imperial University alumnus to enter the ministry is Rev. N. Imaoka, who has recently become pastor of the Kumi-ai [Cong.] Church at Hyogo. There has been an increase in the number of theological seminaries: but this is a doubtful advantage, because it resulted in a division of effort and strength in two denominations. We refer to the establishment of the Southern Presbyterian Theological Seminary at Kobe and the Southern Baptist Theological Seminary at Fukuoka. It is a great pity that in these days when larger co-operation is so desirable, divisive forces should enter into the ranks of denominations. On the other hand, it is encouraging to note that a co-operative Theological Seminary (*Shingakusha*) has been opened under favorable auspices in Tokyo.

CHRISTIAN LAYMEN IN JAPAN.

The Union Theological Seminary to which reference has just been made was largely possible by the activity and generosity of Christian laymen. It is an encouraging feature of the Christian Movement in Japan that laymen are taking more prominent places in the religious world and becoming leaders in many phases of Christian activity. While it may be too early yet to speak of a "Laymen's Movement", so formally organized as to deserve a special name with capital letters, it is perfectly proper to call attention

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to a laymen's movement which augurs well for future.*

THE STUDY OF RELIGION.

"Comparative Religion" is becoming a more and popular subject of study in the leading institutions of learning. Waseda University has opened a special department for the study of religious subjects. And Christian educators have been added to the faculty in connection with this department. And the Woman's University has put a missionary lady in charge of its foreign-style dormitory. In private investigation, Drs. Lloyd, Anezaki, and G. Kato have reached conclusions of more or less interest and value in connection with the relations between Christianity, Buddhism and Shinto.†

THE ZEN SECT OF BUDDHISM.

A very noticeable phenomenon in recent months is quite a new interest taken in the teaching of the Zen Sect among soldiers, business men and students. A Mr. Kaneko writes on this subject in the *Kiristo-kyō Sekai*. It is difficult to account for fashions of this kind, he says, for fashion it is. There is in this country a large number of people who do nothing but imitate others. Of course, in the present instance in some cases, says Mr. Kaneko, the examination of the doctrines of the Zen Sect doubtless indicates spiritual unrest which augurs well and which may eventually lead to religious faith of some kind or other. But in other instances the movement referred to is nothing more than a slavish, idle imitation of

* In a previous paragraph we have treated of the Christian layman in politics.

† See their papers in the Transactions of the Asiatic Society of Japan.

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others. In the case of those who are really in earnest, numerous are the benefits which they might derive from a serious study of the purest Japanese form of Indian Buddhism. Such a movement, Mr. Kaneko thinks, would greatly contribute to the progress of Christianity in this country, since many of the spiritual truths taught by the Zen Sect are to be found in Christianity.*

A JAPANESE BISHOPRIC.

Discussion is still going on in the pages of the *Nichiyō Sōshi* on the question of the creation of a Japanese Bishopric, some maintaining that the sooner the thing is done the better, and others holding that the church is not yet ready for the adoption of this measure. A Kyūshū correspondent says that no church has more diverse elements in it than the Protestant Episcopal Church. He thinks that in some cases postponement of the creation of a Japanese Bishopric is advocated solely on personal grounds of one kind or another. Some are for waiting till their own particular opinions gain more ground before a man of pronounced views which might possibly conflict with their own tenets is placed in authority over them.*

THE KINGDOM OF HEAVEN.

A paragraph from an address delivered by Count Okuma before the Chinese Young Men's Christian Association, Tokyo, is worth quoting. His subject, "Blending of the Eastern and Western Civilizations," was eloquently discussed, and came to the following conclusion, according to the *Japan Times:*

* *Japan Mail.*

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The blending of the Eastern and Western civilizations was the goal for which we were striving. Until that goal was attained, the world would not be able to lay down the armament of armed peace. Until then, it would be impossible to see the ideal of Socrates realized in the West, and the "King's Way" in the East. They were our ideals. The Christian Kingdom of Heaven probably meant the same. In order to attain this ideal, the only way was to bring about the blending of the Eastern and Western currents of civilization. In conclusion, the Count begged to advise the Western people present to study the Eastern civilization and co-operate in making the blending, so that the Kingdom of Heaven might be brought on the earth.

CHRISTIANITY AND THE STATE.

Although Dr. H. Kato, ex-President of the Imperial University, Tokyo, has made another violent attack on Christianity as hostile to the best interests of the State, another prominent educator and philosopher does not agree with him, as the following clipping shows:

The *Kirisutokyo Sekai* (Congregational) refers to a speech bearing on Christianity in Japan made by Dr. Inouye Tetsujiro at a large meeting of Directors of Provincial Middle Schools held in Tokyo a few months ago. Dr. Inouye is reported to have made the following remark on that occasion: "Formerly Christianity in this country was not in agreement with the State, but such is no longer the case." This admission caused great surprise at the time it was made and has since been the subject of much comment. The *Kirisutokyo Sekai* asks what difference there is between the new and the old form of Christianity, and comes to the conclusion that the

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Christianity to which in former years Dr. Inouye so strongly objected was the Occidental Christianity which had been propagated here unchanged, whereas the Christianity of which the learned Doctor approves to-day is Japonicized Christianity. Into the doctrinal changes which have taken place the organ we are quoting does not go, but simply lays stress on the significance of Dr. Inouye's change of attitude towards Christianity in Government schools. It seems now to be generally held, says the *Kirisuto-kyō Sekai*, that Christianity in schools can do no harm whatever to the Japanese State. This opens the way for Christian work in Government schools.*

EVANGELISTIC WORK.

The reports and special articles to follow show clearly that evangelistic work, in all its phases, is likewise in an encouraging condition. The ordinary preaching-services are meeting with more or less success in almost every section of the Empire; while the special campaigns carried on under various titles are attended with excellent results.† Perhaps one of the most striking revivals of the season was that in the Prison at Tokachi in the Hokkaido, as related by Rev. Mr. Sakamoto and Mrs. G. P. Pierson in an illustrated pamphlet, entitled "How the Holy Spirit Came to the Hokkaido, Japan." It is a thrilling story of a modern Pentecost. "The Tokachi Prison with its nearly 2,000 souls is now practically a Christian Community. Nearly all the prisoners have been converted within a year. Within three months nearly all the officials and their wives have been converted and baptized."

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* *Japan Mail.*

† See extracts from the Japanese press in the Appendix.

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JAPAN AND THE UNITED STATES.

Since the first part of this chapter was penned, Japan and the United States of America have agreed upon an Arbitration Treaty, the first which Japan has ever negotiated. This is only one more mighty evidence that the two countries are not ardently engaged in the task of finding a *casus belli*. For text of this treaty, see Appendix.

ERNEST W. CLEMENT.

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CHAPTER II.

What Intelligent Japanese Are Reading. What Kinds of Literature Christian Agencies Should Provide.

The question whether or not the Japanese are as great readers as Westerners was recently answered in the negative by the well-known author, Tokutomi Iichiro. Be that as it may, the enormous sales of books, periodicals and newspapers prove that there is a large reading public. Compared with sixty years ago, when there were no newspapers and all books were struck from wooden blocks, reading has grown from being the luxury of the elect to being the commonplace recreation of the multitude, and it is safe to say that the ever widening scope of education, particularly the higher education of girls, will in ten years make an intelligent reading public far larger even than that of to-day.

The significant question, however, is not how much, but what kinds of literature are being read. An exact answer to this question would require a wider and more prolonged investigation than I have been able to make. So, while my assertions do not pretend to be beyond dispute, the facts and opinions here presented have been gathered from librarians, booksellers, educators, pastors and students in so many different cities, that the conclusions reached are presumably not far different from those that might be reached by a much wider symposium.

An investigator of this question is likely to be struck by the ever changing vogues in the reading and thought of the educated Japanese. To be sure, the same thing is characteristic of Western peoples;

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as, for example, in America, where the favor of the public flits from books on nature and the simple life to sociology and reform, from "David Harum" to "The Crisis," from "Christian Science" and occult psychology to pragmatism; but such fevers are at the same time more virulent and more short-lived in Japan than in America or England. One reason for this is the dictatorship of Tokyo over the intellectual life of the Empire. There are fewer secondary intellectual centers than in most Western countries. Hence the watch-cry that happens to catch the ear of the magazine writers and lecturers of Tokyo is soon carried to the four coasts and echoed by every country sage. Another reason for this rapid oscillation from one phase of thought to another is that the Japanese are attempting to taste and digest in one generation all the courses of the banquet of thought which the West has concocted in two milleniums. In the West the dishes have come on one by one and been fairly well masticated before a new one appeared, but in Japan—as in their own table usage—several dishes have been served almost at once, and the bewildered banqueter has been tempted to jump from entree to dessert without realizing the incongruity. In passing, it may be remarked that this same attempt at cutting across lots is evident in all phases of Japan's intellectual development and accounts in many cases for the apparent fickleness of the people. It is the instability of a hunger to acquire in one lifetime the knowledge and institutions wrought out by ages of struggle in Europe. The history of Japan, recent as well as ancient, if looked at carefully, shows abundant proof of tenacity, firmness and single-heartedness.

The phases of thought which have held in turn the attention of the intellectual class in Japan

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during the past fifteen years are approximately as follows:

About 1892, works on education, both translations and original writings, were widely read. Next came a wave of discussion regarding the relation of science, especially biological evolution, to religion and ethics as represented by the writings of Haeckel, Spencer, Dr. Kato Hiroyuki and his critic, Dr. Toyama. It was in 1890 that Uchimura Kanzo had stirred up a vehement discussion by refusing to bow to the Emperor's portrait, if it were to be considered an act of worship. The charge of disloyalty was freely flung at Christians, and finally the attack took shape in 1893 in Prof. Inouye Tetsujiro's volume, "The Conflict of Christianity and Education." The war with China, 1894–1895, quickened the national consciousness and led to the exaltation of patriotism almost to a religion, under the name of "Nihon Shugi," whose most ardent advocates were Kimura Takataro and Professors Motora and Inouye. At the same time the works of Tolstoi began to gain a wide currency, which they have held almost to the present day, rising to a climax just after the Russo-Japanese war. The agitation connected with the revision of the treaties, 1896–1898, led to an eager demand for books about foreign countries and customs. In 1900–1904 the pendulum swung to more philosophical themes, as represented by Takayama Chogyu's hedonistic, and Nakae Chomin's materialistic, essays and Kuroiwa Shuroku's "Tenjinron" (A Discussion of Heaven and Man). It was at this time that the "Risodan" (The Ideal Society) was formed by Mr. Kuroiwa and his co-editors and attracted to its ranks tens of thousands of aspiring young men and women. Following this, the general interest was readily

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transferred to mysticism and subjective religion. Self-styled prophets arose, the most prominent of whom were Miyazaki Toranosuke, and the lamented Tsunashima Ryosen, whose best works are "Byokan-roku" (Thoughts from the Sickbed), and "Kwaiko-roku." A more optimistic work was Prof. Anezaki's "Fukkwatsu no Gyoko" (The Resurrection Dawn), a mystical blending of Christian and Buddhist ideas. Following closely after the idealistic and mystical waves, came a reaction to the naturalistic egoism of Nietzsche and the pessimism of Ibsen, Heine, and Byron, 1905-1907, which has been re-enforced in 1907-1908 by the realistic novels of Tayama and Ikuta, patterned after Zola and Maupassant. This reaction cannot be said to have died out even yet, but the pendulum seems to be swinging slowly toward mysticism and religious inquiry again, taking shape in wider interest in Christianity—despite the rabid but belated attack of Dr. Kato's "Christianity and the State"—and in a marked revival of the Zen philosophy, a school of Buddhism which in its purest form tends toward self-mastery through contemplation and superiority to the things of sense. During this last period, 1905–1908, one marked phenomenon has been the distress of mind (*hannon*) into which many students and other young people have been plunged from inability to cope either with the hard conditions of livelihood or with the baffling problems of philosophy and religion. One of the remoter causes of this distress is the rapid and stormy influx of European ideas and standards of living as a result of the late war.

It would be a mistake to suppose that these various cycles of thought have directly dominated the whole country, for, after all, the intellectual class hardly includes more than one-hundredth of the

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population; yet they have given color to the literature of the period and have indirectly affected the whole people.

Summing up the tendency of the period under survey, we are perhaps warranted in saying that despite all the apparent counter eddies, the interest has veered more and more from the speculative and general to the practical, particular and personal. This is partly due to economic causes: the tightening struggle for a livelihood has brought men face to face with stern facts, and the growth of individualism and industrialism has given rise to problems only dimly foreseen fifteen years ago, which emphasize the need for deeds rather than arguments, for individual and social rescue and reform, rather than theorizing. This is most clearly seen in the attitude of men to Christianity, which is more practical and thorough-going than it was fifteen years ago. Apologetics have sunk into the background and the teachings and history and practical applications of Christianity are claiming the chief attention. In the case of Christians this tendency finds expression in a greatly increased demand of late for devotional and positive theological literature.

So many of the possible permutations of thought have already been passed through in the last few years, both in the secular and in the religious world of Japan, that we may confidently expect a higher degree of stability henceforth. Evidence for this expectation is to be found in the undoubted fact that the recent discussion of cardinal Christian doctrines, like the atonement, has caused far less distress among educated inquirers and Christians than the similar discussions of fifteen or twenty years ago. The fact is, on the one hand, the nation at large has grown in intellectual and moral

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judgment, and on the other, Christians have been anchored by hard won experience and by a deeper knowledge of the Bible and of the history of Christian doctrine.

The sources whence Japanese draw their reading material may be roughly classified under six heads: Public libraries; School libraries; Book lending shops; Milk and coffee rooms; Railway station waiting rooms; Private purchase.

It may be instructive to consider briefly each of these sources. The chief public libraries of the country are the Imperial Library at Uyeno Park and the Ohashi Library in Kojimachi, Tokyo, the City Library in Osaka and the City Library in Kyoto. A few others are scattered in such cities as Yamaguchi and Tokuyama, but, speaking generally, Japan is sadly lacking in public libraries. The deficiency is partly met by the libraries in all the high schools and colleges of the country, but these are chiefly used by the teachers and at best consist of a limited range of literature. The real libraries of the people are the book lending shops in the large cities. But as these are on a purely commercial basis, they pander to the lower taste of their patrons. Many of them in Tokyo, for instance, circulate almost nothing but novels, of which a large percentage are of questionable or harmful character. The milk and coffee rooms and restaurants provide only newspapers and magazines, but they are patronized by tens of thousands of men, who thus get a little glimpse into the larger world of thought. The railway waiting rooms generally have on file only a few newspapers. The extent of private libraries is difficult to ascertain, but, outside of school teachers and other professional men, it is probably true, that even the average college

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graduate does not possess more than forty volumes besides his college text books. And according to Mr. I. Tokutomi he does not consult even these very often. On the other hand, teachers and pastors show exceptional discrimination in the books which they buy, and they are on the alert to borrow the latest books from one another. Although most Japanese pastors can afford to buy only a few new volumes a year, they manage by industrious borrowing to read many of the latest works of Western thinkers. Indeed, it would not be hard to name half a dozen pastors who are nearly as well read in recent foreign religious works as the most progressive missionaries in Japan.

The following figures regarding the patronage of the Uyeno and the Ohashi Libraries in Tokyo are indicative of the general trend of the reading of the more serious-minded young men and women. At the above libraries the larger number of patrons are men students who are either preparing for examinations or for their daily recitations. This is indicated by the statistics of occupations of the patrons at Uyeno during April, 1908, as follows:

Occupations		
Students	61.%	10,341
Authors, teachers, editors	3.6	605
Officers and soldiers	1.9	325
Business men and merchants ...	5.5	927
Lawyers, physicians, artists ...	1.8	307
Miscellaneous	3.5	584
No occupations (including many students not in any school)	22.4	3,772
	100%	16,861

The statistics of the Osaka Library for the same month are interesting as showing a large number of business men.

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Occupations.	
Students	4,271
Teachers, authors, editors	205
Officials and soldiers	315
Business men	3,121
Women	603
Boys and Miscellaneous...	2,255
	10,770

The statistics of the kinds of books read at Uyeno are :

Subjects	Jan., 1908	April, 1908	
Religion	956	1,377	1.8%
Ethics, Philosophy, Education	4,928	5,419	6.7
Literature and Languages ...	15,546	19,043	23.7
History, Biography, Geography	8,264	9,973	12.4
Economics, Law, Politics, Sociology...	6,381	8,336	10.4
Mathematics, Physics, Medicine	15,729	18,809	23.4
Engineering, Military Art, Industries, Art	9,994	10,317	12.8
Miscellaneous, Encyclopedias..	7,299	7,093	8.8
	69,097	80,397	100.%

The predominance of books under "Literature and Languages" on the one hand and "Mathematics and Medicine" on the other is to be accounted for by the fact that the classification is wide, and that under the first is included fiction, and under the second, books which science students cannot afford to buy and which they cannot readily consult elsewhere.

The same distribution of occupations and of classes of books holds in general at the Ohashi Library, as shown by the following tables :

In the daily average attendance of 260, there are :

160 Students, 5 Officers, 3 Soldiers,
12 Business men, 4 Girls, 74 Unknown (including many students).

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The classes of books read in April, 1908 were :

Subjects	No. of volumes
Magazines, papers and reference books ...	2,669
Religion	351
Philosophy and Ethics	844
Law, Politics and Military Arts...	3,175
Economics, Sociology and Education... ...	2,369
Literature and Languages	9,861
Mathematics, Medicine and Sciences... ...	4,961
Agriculture, Commerce	1,835
Art	1,838
History and Biography	2,891
	30,794

These public libraries are careful as to the classes of books which they circulate, for, although all the books published in the country are filed at the Uyeno Library, only the better ones are allowed to be drawn by ordinary readers, the doubtful ones being filed for record. It is an interesting fact that the National Exposition held at Uyeno Park in the spring of 1907 cut into the patronage of the libraries so much, that at the Uyeno Library there were nearly 8,000 less books drawn in April, 1907, than in April, 1908. The weather also has a marked effect on the kinds of books read, cold weather disposing to serious literature and warm weather to novels and poetry.

As an index of the real bent of the reading public, the book lending shops are more accurate than the public libraries, for readers in the libraries are generally studying up a particular subject for school or professional needs, whereas the patrons of the book lenders are filling up their leisure time. The libraries have a good stock of text books and works of reference, whereas the book lenders deal only in belles lettres, and most of them only in fiction of the cheap and demoralizing sort which

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disfigures the fifth page of many of the Japanese daily newspapers. There are in Tokyo alone about 200 book lending shops, of which only a handful carry other than fiction. They require a deposit equal to the value of the book borrowed and charge upon its return a per diem fee of one or two *sen*, varying according to the value of the book. If one were to judge only by the ordinary shops, the outlook would be dark, but fortunately there are two shops, and they the largest, where works of a better character are kept. A call upon the canny grey-haired proprietor of the oldest and best shop in Tokyo elicited the following facts:

By far the most popular works are novels, among which the most sought are those of an erotic character, such as the works of Futabatei Shimei, Ikuta Kizan, Kikuchi Yuho and Tayama. All these writers treat of free love and kindred themes in the spirit of realistic "naturalism" after the fashion of the French realists, but with less restraint and delicacy.

Novels of the better sort, however, are also popular, such as Natsume Soseki's "Waga Neko" and "Gubijin So"; Tokutomi Roka's "Omoi Ide no Ki," "Namiko" and "Junrei Kiko." Kinoshita Shoko has succeeded, like Edward Bellamy, in winning a wide reading for moderate socialism through his novels. Sazanami (Iwaya) has created an eager demand, especially among young people, for folk lore and fairy tales, both by working up Japanese material afresh and by adapting European tales. Col. Sakurai's "Nikudan" (Human Bullets) has attained a wide circulation by its graphic narrative of the siege of Pt. Arthur. All these works are wholesome in tone and of good style.

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Next to novels, my informant said that popular favor had of late been divided between four kinds of works:

1. Expositions of the Zen philosophy, such as the lectures of Shaku Soen;

2. Records of foreign travel, such as "Travels in Great Britain" by Sojintarr and Dr. Nitobe's "School Days Abroad";

3. Biographies of great men like Nelson, Lincoln, Froebel, Gladstone, Napoleon and Roosevelt, Augustine's Confessions, Ebina's "Life of Christ," and Inouye's "Life of Shaka";

4. Essays on Self-culture and "Success," such as those by Blackie, Matsumura Kaiseki, Marden and Smiles. Smiles' "Self Help" has enjoyed a wide circulation for twenty-five years, and his "Character" has recently been translated and attained immediate popularity.

The patrons of this particular shop are predominantly students in the various private schools and universities, but during my half-hour visit the patrons were: four students, two middle-aged men who might have been lawyers or bankers, one merchant, one girl student, and one messenger boy. Their orders extended from the latest magazines and novels to biographies and ethical treatises.

Inquiries at five of the largest booksellers of Tokyo brought replies that tallied closely with the information of the book lender, but yielded the following additional data regarding works in foreign languages. Tolstoi is not read so much now as just after the Russo-Japanese war, but there is still a large demand for his "Anna Karenina," "My Religion," "War and Peace" and "My Confession." Conan Doyle's "Sherlock Holmes" is very popular, being used as a text book in some

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schools. Burnett's "Lord Fauntleroy" is also widely read in both English and Japanese. Hawthorne's "Scarlet Letter" and "Wonder Book," Stevenson's "Treasure Island" and "New Arabian Nights" and Jerome's "Three Men in a Boat" and "Idle Thoughts of an Idle Fellow" are all in demand. In the case of novels, the demand is apt to vary with the price, so that, when the copyright expires and cheap editions are published, the circulation rises suddenly. Recently there has been a large sale of an abridgement of Farrar's "Three Homes," for the time exceeding the sales of "Tom Brown's School Days." Farrar's "Life of Christ" and "Life of St. Paul" are also in demand.

The French novelists Hugo, Dumas, Pierre Loti, Daudet and Balzac are read slightly in French, but mostly in the English translation. Tourgenieff is read somewhat by older men. Fogazzaro's "The Saint" has also enjoyed a temporary popularity. Max O'Rell's "John Bull and His Island" is selling better than most novels. Books on getting on in the world, especially those by successful men of affairs, and essays appealing to the heroic spirit are in demand, for example: Marden's "Pushing to the Front," Roosevelt's "Strenuous Life," Wagner's "Simple Life," Nitobe's "Bushido" and Lord Avebury's "The Use of Life." In the line of popular philosophy, James' "Pragmatism" has had a wide reading.

Classics like Æsop and Shakespeare and the modern poets enjoy a steadily growing demand, which seems to be accented rather than diminished by their translation into Japanese. It is interesting to note that large parts of Shakespeare and Plato have recently been translated. The last few years have witnessed a constant increase in the sale of

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works on technical subjects, such as electricity and the various applied arts.

The reading of magazines is well-nigh universal among young men and women. The most popular at present are those bearing on commerce and "success," such as: "Jitsugyo Sekai," "Tai Hei Yo," "Jitsugyo Nihon," "Seiko" and "Taiyo." There is of late a keen interest in exploration, discovery and adventure as represented by such magazines as "Boken Sekai." It is gratifying to know that Christian magazines like "Shinjin," "Seisho no Kenkyu" and "Kaitakusha" are holding their own against the competition of a host of attractive periodicals, good and bad, such as the "Bungei Kurabu" and "Shin Shosetsu." The booksellers as well as other observers declare that the rage for "success" literature is waning and that young men are turning to more solid themes. The humorous magazines, like those dealing with adventure, are a recent phenomenon and have attained a wide circulation, especially "Tokyo Puck," "Warai" and "Shumi." The contents of some of these humorous periodicals are decidedly vulgar. Among foreign magazines the most widely purchased are probably the English and American "Review of Reviews," "London Graphic" and "The World's Work."

While all the above paragraphs apply chiefly to young men, they would hold true to some extent of young women. But among the better class of women students some of the distinctive favorites are the following: Miwada Masa's "Joshi no Hombun," Matsumura's biographies and essays, Anezaki and Takayama's philosophical writings, Koyo Joshi's novels, and some novels translated by two Christians, Prof. Gorai and Miss M. Kawai.

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Women are perhaps even more eager magazine readers than men. The women's magazines "Jo Gaku Sekai," "Fujin Sekai" and "Shojokai" are said to have a larger circulation than the corresponding "Sekai" series of magazines for men. One reason for this is that the number of women's magazines is more limited.

The question, What Kinds of Literature Should be Provided by Christian Agencies? would probably call forth as many opinions as the persons asked. It seems to me, however, after comparing the replies of a number of well informed judges, that the following at least are needed, for both Christians and non-Christians. It should be premised that such works as are mentioned should not, as a rule, be mere translations, but more like original works in idiomatic Japanese, except that they would be based upon a thorough assimilation of the works of the best Western authorities. If accurate translation seems desirable, there should be critical and explanatory notes added. The second desideratum is that works should cover subjects in a comprehensive and scientific fashion. There have been too many scrappy, superficial compendiums put forth, whereas there is a demand among students who cannot read foreign languages fluently for the latest and most complete data on all topics bearing upon Christianity.

We may classify the works needed under six heads:

1. Works regarding the Bible. At present there are commentaries on only two or three books of the Old Testament, and the result is that its prophetic and biographical treasures are almost unknown even to Christians. Studies in the great men of the Bible, like Alex. Whyte's or Matheson's,

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are yet to be provided in Japanese. Works like the following are also needed: Driver's "Introduction to the Old Testament," George Adam Smith's "Historical Geography of the Holy Land," Stanley's "The Old Testament in the Jewish Church," Ottley's "Short History of the Hebrews," and a work giving the latest results of archaeological research in Bible lands.

2. Works on theology and the history of Christian doctrine. There is at present an almost complete lack of such treatises of the first rank in Japanese. To name some volumes which might be made the basis of such works: Davidson's "Theology of the Old Testament," Beyschlag's "Theology of the New Testament," W. A. Brown's "Christian Theology in Outline" (already being translated and annotated by Dr. Gulick), Dorner's "ThePerson of Christ," Sanday's "Life of Christ in Recent Research," Harnack's "History of Christian Doctrine," Allen's "Continuity of Christian Thought," McGiffert's or Purves' "History of the Apostolic Age," Moberly's "The Atonement and Personality," Stevens' "The Christian Doctrine of Salvation," Westcott's "Gospel of Life," Sabatier's "Religions of Authority," Bruce's "The Moral Order," Palmer's "An Agnostic's Progress," and Forrest's "The Authority of Christ."

It is a matter for congratulation that a dictionary of Christianity and the Bible is now being prepared under the editorial supervision of Dr. J. Takagi at a comparatively large outlay by the Keiseisha Company. If this measures up to the plans of its projectors, it should for the time being satisfy the demand for part of the above Biblical and theological literature.

3. Works on ethics and sociology from the Christian viewpoint. It is said by competent obser-

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vers that there is a sad lack of the application of Christian ideals to conduct in Japan at the present time. Development in Christian practice and culture has not kept pace with discussion of Christian doctrine. As aids to correcting this defect such works as Illingworth's "Character," Peabody's "The Modern World and the Christian Character," Phelps' "The Still Hour," Matheson's "The Portrait of Christ," Jowett's "Passion for Souls," Speer's "A Young Man's Questions," Dean Goulburn's "Personal Religion," Smellie's "Moments of Silence," Law's "Serious Call," Gordon's "Quiet Talks on Power and Prayer," MacGregor's "Holy Spirit," and the best modern sermons should be published in Japanese. Closely connected with personal conduct is the application of Christian ideals to social questions. Japan is being swept rapidly into the whirlpool of the problems which are distressing the West, and the Japanese Church should be forearmed by acquaintance with such works as Peabody's "Jesus Christ and the Social Question," Mathews' "The Church and the Changing Order," Rauschenbusch's "Christianity and the Social Crisis," Gladden's "The Church and Modern Life," Brown's "Social Message of the Modern Pulpit", and Leighton's "Jesus Christ and the Civilization of To-day."

Among the most effective means for gaining the dynamic both for the elevation of personal character and for the solution of social problems is the reading of great biographies. Confirmation of this statement is at hand in a letter from a thoughful Japanese gentleman, written after consulting with several of his friends. "To the question 'What kinds of books are most needed?' we answer: Those books that describe the sincere and whole-

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hearted experiences of intelligent and learned persons, in moral and religious, and sometimes, intellectual life. In other words, books that satisfy the intellectual and emotional life at the same time. Works like Tsunashima Ryosen's "Byokan Roku" and "Kwaiko Roku," which are being most widely read by thoughtful men, may be said to be of this kind. A large number of the lives of noted men, most of them noble characters, have already been published by the Naigai Shuppan Kaisha, but they are defective in two respects: they are hastily written and the Christian element in their characters is almost ignored. There are needed to-day the following biographies in Japanese: Henry Martyn, Phillips Brooks, John Knox, Mackay of Uganda, Pilkington, Sir Arthur Blackwood, Havelock, Prof. Blackie, Dr. J. K. Mackenzie, Keith Falconer, Irene Petrie, Dr. Grenfell, Dean Stanley, Francke, Zinzendorf, Carey, Livingstone, Shaftesbury, Alexander Duff, F. W. Robertson, Cromwell, Horace Bushnell, Henry Clay Trumbull, Romanes, General Armstrong, John G. Paton, Booker Washington, and such merchants as Cadbury, Sir George Williams, Wm. Denney, the shipbuilder, and Peabody.

4. Works on philosophy, the science of religion, and physical science, especially in their relation to Christianity. This includes works like Tulloch's "History of Christian Thought in the Nineteenth Century," Hoffding's "Philosophy of Religion," Watson's "Christianity and Idealism," Illingworth's "Personality," Stanley Hall's "Adolescence" and "Youth," James' "Varieties of Religious Experience," and Max Muller's "Life and Religion." Japanese pastors and university students are inquiring for some work giving information on the teaching of modern German, French and English

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theologians. One such recent volume is Nuelson's "Modern German Theology." A scholarly work on comparative religions is also much needed. In the realm of the physical sciences the works at present available in Japanese are many of them written with a distinctly anti-Christian bias. This is especially true of works bearing upon the doctrine of evolution and the psychology of religion. It is to be hoped that an exhanstive work now in preparation by a certain missionary, on evolution in its bearings on moral and religious problems, will soon be published, and that Japanese Christian scientists, like Prof. Yatsu of the Tokyo Imperial University, will be enabled to publish other works of a similar character.

5. The extraordinary demand for fiction suggests that one of the best ways to disseminate Christian ideas and prepare the way for a readier acceptance of Christ is to secure the abridged translation, with notes, of some of the best novels of the West, such as some of those by George Eliot, Kingsley, Churchill, E. E. Hale, Ralph Connor, Geo. Macdonald, Dickens, Scott, Bronte, Joseph Hocking, Ian Maclaren, J. M. Barrie, Lew Wallace, Elizabeth Miller and some of Nelson and Sons' Historical Tales about religious movements.

Hitherto the presentation of Christianity in Japan has emphasized its apologetic and doctrinal phases almost to the neglect of the devotional and literary phases. Recently a professor in one of the Imperial normal colleges declared that he felt it to be his mission to present to his fellow-countrymen the quintessence of Christianity as embodied in the works of the great poets of Europe and America. Certainly there is here a large field yet to be cultivated. As one basis for such a work Scudder's

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"The Life of the Spirit in the Modern Poets" may be mentioned.

There is one service which missionaries, teachers, and others interested in raising the standard of the reading of young men and women in Japan can easily perform, and that is to form a lending library of the best books in both Japanese and English. As an aid to those who cannot judge Japanese books for themselves, a list of the forty best moderate priced Japanese books for such a library has been selected from various publishers by Prof. Kashiwai and others; the list is printed by the Young Men's Christian Association Union. Those who would like to keep a stock of Japanese books on other than religious and moral themes might do well to consult the catalogue published by the Educational Department of Japan, under the title "Shoseki Moku Roku," based upon the consensus of principals of over 200 high schools.

I cannot forbear to add what is manifest to all who have thought much about the potentialities of good literature as an aid to the Christianization of Japan, namely, that the present equipment and endowment of the Christian publishing houses in Japan is lamentably inadequate. Japan, no less than China, needs a Christian Literature Society with a staff of talented writers and a generous budget. It is well enough to talk of making the business pay for its own expansion, but the inflow of materialistic and anti-Christian thought will not brook timid or temporizing measures. Is it not high time that all the existing publishing plants were either greatly enlarged, or, better still, were united, and thus a Christian firm created on as broad and progressive a basis as the largest secular publishing houses?

GALEN M. FISHER.

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CHAPTER III.

THE JAPAN PEACE SOCIETY.

SECOND YEAR'S WORK OF THE JAPAN PEACE SOCIETY.

The following sketch not only covers the actual work of the Japan Peace Society, but also, in order to give personal perspective to the report, notes the relation of this work to kindred national and international events and movements.

TREND OF JAPANESE THOUGHT.

The following words from well known Japanese, all uttered within the past few months, are indicative of the thoughts and purposes of the nation:

"As a citizen of a Far Eastern Empire, my thoughts are always clinging to the problems of international peace."—*Count Itagaki.*

"I hate war."—*Son of one of Japan's greatest military heroes.*

"Before all other questions, the most vital question should be considered, namely, how to bring about the amity of international relations.—*Mayor Ozaki, quoted in the Jiji Shimpo.*

"Wonderfully has mankind grown in political instincts from being a member of a village community, to be a voice in the federation of the world."—*Dr. Nitobe.*

"I am sincerely convinced that the achievements of the (Hague) Conference are such as will mark an epoch in the history of the progress of humanity."—*Ambassador Tsuzuki.*

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"An international exhibition and warlike preparation can never be attempted at the same time and same place; therefore, the invitation of the Japanese Government to all nations to come together in the coming World's Fair is a sure sign of Japan's universal desire for peace."—*Viscount Kaneko.*

FAVORING CONDITIONS.

Japan being at peace, and the Hague Conference having been kept before the world during the year, the thoughts of the people have turned naturally to the subject of peace. Conducive to this end has been the successful conclusion of the Franco-Japanese and the Russo-Japanese Conventions, and the Commercial Treaty with Russia, together with the reassuring visit of Secretary Taft and such utterances from Ambassador O'Brien as "There is room enough on the Pacific for all of the ships of the world."

"HEIWA," THE NEW PEACE PERIODICAL.

The principal literary work of the past year has been the publication of a peace periodical. During the first year of the Society's existence, it was dependent upon the occasional issue of pamphlets and the friendly columns of the Press. The first issue of *Heiwa* (Peace) was published in May, 1907. The monthly appearance of this eight page periodical, with two additional pages of English, has helped to keep before the members and friends of the Society the principles of the peace movement, with news notes concerning its progress in the world. The paper is under the editorial supervision of Mr. T. Oyama of the *Mainichi Shimbun* (Daily

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News), with Gilbert Bowles in charge of the English Department.

MISCELLANEOUS PEACE LITERATURE.

The Japan Peace Society is glad to note the issue of a new volume, "Argument for International Peace," by Mr. S. Hyodo, who for several years has been connected with the General Staff of the Japanese Army, serving in this connection with the Third Army under General Nogi during the Russo-Japanese War. Having by his own observation and reading become personally convinced of the importance of peace work, he resigned his position in order to give himself to this cause. His first work has been the publication of the above book, which briefly reviews the history of various phases of the peace movement and points out some reasons why Japan should take a vital interest in this subject.

As an example of excellent English, the faculty of Keio University has included in a recent volume of selections from standard English authors one of Channing's great discourses on war—known among the classics of peace literature.

THE JAPAN PEACE SOCIETY AND THE HAGUE CONFERENCE.

Among the special delegates of Japan to the Hague Conference was one member of the Japan Peace Society, who has taken a genuine interest in the work of the Society. Besides sending a cable to the conference and forwarding the petitions from the various Hague Day Meetings, the Society, at the request of the author, translated into English and printed Count Itagaki's "Open Letter to the President of the Hague Conference" and sent to representatives of the peace societies at the Hague

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a sufficient number of copies for each delegate. The above letter received the hearty approval of Mr. Tsuzuki, Ambassador to the Hague Conference.

The beginning of the peace movement in Japan, and its growth to the present time, have depended largely upon personal interviews. The past year has witnessed much activity in this line. Members of the Japan Peace Society have interviewed, with good results, university professors, editors, business men, Buddhist and Christian leaders, consuls, mayors, judges, governors, and members of Parliament. These personal interviews have all witnessed to the fact that the leading thinkers of Japan really love peace, and wish to demonstrate to the world that the nation's military career shall not be allowed to overshadow her victories in the arts and industries of peace.

RELATION TO FOREIGN PEACE SOCIETIES.

From the beginning the Japan Peace Society has sought to keep in close touch with the various peace organizations of the world. This has been accomplished by means of correspondence, reports, and the exchange of greetings and periodicals. Among the greetings was one from the Swedish Peace Societies, expressing the belief that the time will come when "the nations will no longer be divided against one another, but will stand together in friendly coöperation." "Bi-monthly Correspondence," the organ of the International Peace Bureau at Berne, Switzerland, has brought news from that central representative committee of the various national peace movements. Dr. B. F. Trueblood, Secretary of the American Peace Society, continues to take a deep personal interest in the Japan Peace Society, saying in a recent letter that he con-

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sidered it one of the most hopeful movements in the world.

ORGANIZATION OF THE ORIENTAL PEACE SOCIETY AT KYOTO.

On the evening of May 19, following Mr. J. G. Alexander's lecture on Hague Day, a group of influential men, who had met at the home of Dr. S. L. Gulick of the Dōshisha, expressed themselves in favor of organizing a Peace Society in Kyoto. The first formal meeting for consultation was held on June 17, the date set for the opening of the Hague Conference.

After some months of careful consideration of the subject, the constitution was completed and the Opening Meeting was held in the City Hall, Nov. 11, 1907. The meeting was presided over by Mr. Hotta, Chairman of the City Assembly. Among the audience of from seven to eight hundred was a large number of Kyoto's representative citizens, including city officials, professors of the Imperial University, teachers, pastors, Buddhist priests, American and French missionaries, students and business men. Congratulatory telegrams were read from prominent members of the Japan Peace Society. The speakers were President Harada of the Dōshisha, Prof. Suehiro, of the Kyoto Imperial University, Dr. S. L. Gulick, and Dr. Tanimoto, Prof. of Pedagogy in the Imperial University.

Among the charter members of the Kyoto Peace Society were Mayor Saigo, Principal A. Orita of the Higher Middle School, Mr. Nishimura, President of the Chamber of Commerce, Hon. S. Oku, M. P., Messrs. Yuasa and E. Nakamura, ex-members of the Imperial Diet, and Professors Tanimoto, Suehiro and Matsumoto of the Imperial University. Such

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a group of men organized for the promotion of peace can exert an influence which will be felt in the councils of the nation and of the world.

PEACE SUNDAY.

Noting the increased observance of Peace Sunday in other lands, and having received encouraging reports of meetings held on Peace Sunday in various places in Japan the year before, the Directors of the Japan Peace Society decided to recommend the observance of Dec. 15, 1907, as Peace Sunday. *Heiwa*, the organ of the Society, gave an explanation of the origin and meaning of the day, and suggested methods of observance suited to homes, schools, Buddhist and Christian organizations, and other societies. Among the themes suggested for lectures were: "Training of Children in the Way of Peace," "Peace Teaching in Buddhism," "Christianity and War," "Woman and War," and "The Relation of Japan to the World's Peace."

ESPERANTO.

The past year has witnessed some things which bring the new language to the attention of peace workers with new force: The decision of the last International Peace Congress, at Munich, to permit the use of Esperanto in the deliberations of future Congresses, and to ask the International Peace Bureau to commend the subject of Esperanto to the attention of the different national governments; and, finally, the provision of the International Peace Bureau for carrying on correspondence with the various national peace societies in Esperanto. All societies which notify the said bureau that they are prepared to correspond in Esperanto are designated

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by a star in the Bureau's official list of peace organizations.

In Japan, the Esperanto Society has manifested an increased interest in the cause of peace, inviting the President of the Japan Peace Society to address the annual convention last autumn. Dr. Kuroita, Professor of History in the Imperial University, one of the Secretaries of the Japan Esperanto Society, is also a member of the Japan Peace Society. Just before starting on his European tour, he was authorized to represent Japan at the coming International Peace Congress to be held in London, July, 1908. With Viscount Hayashi, Minister of Foreign Affairs, as Honorary President of the Esperanto Society, it may be expected that the Society will give a prominent place to international questions, for the language has meaning only in an international sense.

FOREIGNERS RESIDENT IN JAPAN.

The Japan Peace Society now has on its membership list, working side by side with the Japanese, representatives from the following countries: England, Switzerland, Scotland, Germany, Canada, the United States, and Russia, with some other nationalities interested in the work.

The hopes of the foreign business community relative to international peace and good-will is set forth in the following extract from an address concerning the Grand Exposition (Tokyo, 1912), by C. V. Sale, Esq., Chairman of the Yokohama Foreign Board of Trade: "We can reasonably look forward to a time when there will be a time when there will be a universal recognition of the oneness of mankind in the struggle for existence.—The brotherhood between nations is asserting itself

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as year suceeds year.—The members of the Yokohama Foreign Board of Trade have a great stake in the general welfare of the Empire, and are interested in a very practical sense in all efforts for the development of Japanese trade and commerce.—I am sure we shall hope to see the friendly relations between the people of Japan and the strangers within her gates maintained and increased."

For the cultivation of friendly intercourse and trade between Japan and other countries there exist such societies as "The Russo-Japanese Association," "The Japan-Italian Association," "The Franco-Japanese Association" and similar organizations. The object of "The America's Friends Association" is, as stated by the President, Viscount Kaneko, "to serve as a social link to fasten the peoples of the United States and Japan; and to become as an intellectual bridge to connect and to assimilate the two types of civilization, Oriental and Occidental." What these societies are doing in their particular fields, the Japan Peace Society seeks to encourage in reference to all lands and peoples, and hence their existence and work are highly appreciated.

THE INTERNATIONAL PRESS ASSOCIATION.

The Press has shown much sympathy with the work of the Japan Peace Society, and has freely offered its columns for any material which makes for international good-will. The success of the Hague Day Meetings was, in no small degree, due to the support of the Press. A number of the papers supported the Society's preliminary announcements by editorials and sketches of speakers. In Osaka and Kobe, editors and newspaper proprietors were among the most active promoters of the meetings.

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The addresses delivered at these meetings were fully reported in the leading dailies.

Relative to Japan's international problems, such as the Korean situation and the emigration question, it is fair to say that, with comparatively few exceptions, the Press has advocated a sane and peaceable policy. Again and again, when news of suspicions concerning Japan, have been received by cable, the Press has spoken in a tone of conciliation, encouraging the Japanese at home and abroad to show by their lives that such suspicions are groundless.

Concerning this important question of the Press, particularly of America and Japan it is encouraging to have the following from one so well qualified to speak upon the subject for Japan and Korea as J. R. Kennedy, Esq., representative of the Associated Press of the United States. In an address before the Literary and Musical Society of Tokyo, Mr. Kennedy said: "Out of the immense numbers of newspapers of both countries (Japan and America), representing as they do, and as no other agency can, the true feeling of the people, ninety-nine per cent. are opposed to any exhibition of unfriendliness, and only seek the best way out of the difficulties which embarrass the governments of both countries."

THE HAGUE CONFERENCE.

Some of Japan's leading publicists have expressed the opinion that the Conference achieved little in behalf of peace. But Ambassador Tsuzuki, after mentioning some of the limitations which prevented the Conference from accomplishing larger results, has expressed the opinion that the representatives of forty nations, meeting for 125 days, "did something

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to diminish the possible opportunities for war, and thus contributed to the cause of peace." Dr. Terao, Professor of Public International Law in the Imperial University, says that the fact that the world recognizes the existence of the Hague Conference, and that it has become a permanent body, to meet at regular intervals, is in itself a great gain for the cause of peace.

OUTLOOK.

Judging by the short experience of the peace workers in Japan, and by a general knowledge of the attitude of thought-leaders toward the movement, and believing firmly in the commanding strength of peace principles when fully understood, the Japan Peace Society looks forward with hopefulness to its work in the future. Seeking the assistance of all classes of people and of all nationalities within the Empire, and maintaining friendly intercourse with the great peace organizations of foreign lands, the Society is convinced that much can be done to hasten the reign of peace and justice.

The work having been limited by lack of sufficient funds, the Japan Peace Society invites the attention of business men to the movement as a real investment, which will make not only for ethical and social well being, but also for commercial and industrial development. The work which lies before the Society, part of which waits for adequate financial support, includes, among other things, the enlargement of the periodical, publication of books and pamphlets, the inauguration of a "Press Bureau", the organization of study groups, the giving of prizes for peace essays, and the equipment of peace libraries.

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As the peace movement is linked with the advancing civilization and the development of mankind, the above is but a bare outline of what the Society ought to accomplish within a few years.

GILBERT BOWLES.

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CHAPTER IV.

CHARITIES AND SOCIAL REFORM.

1. *General Comments.*—Any comprehensive statement of the past year's work and present condition of Japan's eleemosynary enterprises should seek to throw some light on the two great divisions of this subject:

A.—Efforts to prevent crime and poverty;

B.—Efforts, transient or permanent, to alleviate actual distress.

A.—It is my conviction after considerable investigation of the subject that, on the first point, Japan stands well up toward the front among the nations of mankind and that every year sees a healthy and gratifying advance. Her Bureau of Charities is finely systematized and its work conducted on the most advanced principles of scientific charity. Without undue interference in local organizations, it is always striving to educate the people, to inculcate a spirit of self-help, and to encourage habits of frugality. The admirable manner in which the government handles relief funds for special emergencies and works to lift the tone of public sentiment on the whole problem of social inequalities is most gratifying. No one can converse with Mr. Inoue or Mr. Tomeoka or Mr. Iida or others who are influential in this department of public service without feeling that Japan is to be congratulated over the advance she has made during recent years in regard to the whole matter and to wish her continued progress along the lines already laid down.

It must be remembered however that in this, as in most other matters, a few leaders direct public

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movements, set the pace for advance efforts and practically are Japan in action. They are handicapt by the slower moving public. For example, they would like to put an entire stop to begging, as they could easily do, if the Diet and public sentiment would approve. They would like to see existing charitable institutions reduced in number, and those that are continued, especially those most nearly up-to-date in their methods, more generously assisted. They would like to see more determined action by local authorities against gambling and other evils. They would like to widen the scope of their annual conference on charities, until it should become a true school of methods with sessions, at different seasons and in several parts of the empire. But they are working toward these and other ideals with commendable energy.

In this connection, I would like to call attention, as I did in my report a year ago, to the excellent Relief Regulations enacted in 1899, by which it is provided that each prefecture "should create, for the purpose of giving relief when any calamity overtakes the whole or any part of its territory, a Relief Fund with a minimum limit of *yen* 560,000, the central government undertaking to hand over every year for ten years an amount proportioned to sums locally raised for this Fund." This whole fund now totals over thirty-two million *yen* and disburses something like one hundred thousand *yen* annually. The state also cares for 19,000 paupers and about 2300 foundlings, at a yearly cost of nearly 250,000 *yen*.

As is well known, the Imperial Court takes great interest in this whole subject of charities and gives each year a large number of grants-in-aid to meet special emergencies.

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Going to the other extreme of society, increasing interest is being taken in furnishing members of the old *eta* caste and other poor classes with better houses. There are organizations for this purpose in many of the prefectures, but those in Nara and Mie *Ken* lead all others in efficiency. The best plan has been found to be, to collect from each of the poor persons of the neighborhood about one *sen* a day, and as soon as 100 *yen* is thus collected, to build with it a cheap but comfortable *nagaya* (a long one-story building) with the best available sanitary arrangements, and then place a limited number of families in this house, adding a second and a third as fast as the money can be secured. In this manner new homes are gradually furnisht for the whole community, a sense of ownership engendered, and the whole condition of life in the poor districts greatly improved.

The best charities in Japan in increasing number are adopting the principle of giving no help, not even medical, without some return therefor. Foreigners engaged in eleemosynary work should be careful to keep step with the Japanese in this matter.

There are several prisons for juvenile offenders which are so well conducted as to go quite a way toward stamping out crime at its beginnings. Those at Odawara (between Kodzu and Hakone), Yokohama, Kawagoye and Himeji are the best. The officials in charge of the two first named are Christians. One of these, Mr. Higo, insists on his institution being called a school instead of a prison, and he the school master. He has at present 216 young rogues under his charge and his success in reforming character is phenomenal. It is well known that believers in the Western cult make far-

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and-away the best superintendents, and the government is urged to appoint only Christians to such positions.

Mr. K. Tomeoka's well known Home School in a suburb of Tōkyō is the one private venture of this nature. It has been open ten years and now has 34 boys under its surveillance. It is an admirably conducted reform school and merits full confidence and generous support.

B.—On the second point, namely, the alleviating of actual distress, while progress has been made during the year under review, I cannot speak with such unqualified praise as under the first head. The present is a transition period in the life of the nation, and the right conduct of necessary charities under modern social conditions is still imperfectly understood. Buddhists, notwithstanding the great emphasis laid by their faith on *jihi* (benevolence), lag far behind Christians in the practical application of the teaching in both quality and quantity. Shintoists, as one writer naively puts it, "are privileged in popular estimate to keep aloof from matters of this kind," and institutions conducted without any religious motive, however well apportioned and systematically conducted, show a mechanical "institutional" *manner* that lacks in personal sympathy. The patient may be cured or the waif fed, but he is not made better in character or given an impulse toward a higher life.

Here is where the loudest call comes for improvement in the future: to discriminate between charities and charities; to induce the public to stop giving to every urgent beggar; to aid more lavishly a few of the most deserving charities; and to teach the people at large the responsibility and blessedness of giving wisely, methodically and generously.

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PARTICULAR CHARITIES.

1. *The Tokyo Alms House.*—I take pleasure in reproducing an appreciative and interesting article by M. M. Norton in the *Japan Weekly Mail:*

Through an avenue of finely trimmed trees, which had received that same attention to detail as might be found in the approach to a nobleman's castle, you enter the domain of the Tokyo poor. In the brilliant sunshine, with the first airs of Spring blowing upon your face, you are taken into the outdoor plaisance of those who have found the entrance, or close, of life's battle too hard for their unequal equipment, which heredity, or other causes, misfortune, or even the lapse from right, have bestowed on them. Here in the shelter of that charity which a city owes to those whose fate has been untoward, we may find 1552 human lives,—lives full without a doubt of all that makes our human existence dramatic. Young and old are taken into the fostering care of an institution which provides for their needs and not only keeps "the wolf from the door," but protects from something worse still, the moral decay and the physical degeneration which the curse of poverty brings. This institution had a beginning in the historic past; its first founder was Sadanobu Matsudaira. He was a very wise financier, and we are told, significantly, that he economized the city's money so well that he had, what all who economize have, something to spend for others. Baron Shibusawa, who is now the chief patron of the institution, has the right to be called the equivalent of St. Vincent de Paul. In the worst days of the Alms House he stood by it, and, when the city of Tokyo, through its Council, voted to abolish it, Baron Shibusawa raised funds by the sale of the estate, 30,000 *yen*, adding 30,000 *yen* more

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obtained from subscriptions, and thus restarted the institution on its career of philanthrophic usefulness.

The alms house is situated in a fine, open and very healthy part of Tokyo, and has very extended grounds. The main building has wide wings in which are situated the hospital and the children's wards, both of which are under the care of nurses. The children's wards are particularly attractive with their paper decorations and their very bright lanterns and other trifles dear to a child's heart. There is a school attached, for learning is still importunate here, and about 300 boys and girls study in a course extending over six years. Some of these pupils afterwards go out into the world and make an honorable place for themselves, but those who are not considered strong enough are left in the institution. When the girls marry, they are provided with a marriage portion; their earnings from the different arts and crafts which they acquire are saved for them. Visitors who come to see the institution all buy a trifle at least to help in the good work. In the fine arts department music is taught and only the blind as a rule take up this accomplishment. A lecture association provides entertainment for the elders once or twice per month, while the children are gathered together every Saturday and interesting stories are told them. The industries pursued in the House are the making of sandals, artificial flowers, fancy articles, envelopes, boxes for ammunition, or powder cases; but the chief work which we took interest in watching was the preparing of charcoal. The rules of the institution are simple, only one being always *de rigeur*,—the immates must be in at ten p.m. Breakfast is at six, dinner at twelve, supper at four-thirty. The food consists mostly of rice; at noon

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it is served with soup, at night with beef, or fish; the children have eggs and milk and cake twice a day. The inmates are allowed to buy tea for themselves, if they desire, and other inexpensive articles of food. The babies are 800 in number, and many of them are sent for their health to the country. If the Mayor of Tokyo gives consent, some of these babies may be adopted. There is a very severe investigation made, however, into the character of the family before this is allowed. Many of the girls go out to work in private families and are quite acceptable in their services. The religious side of life is not neglected, and every ten days a Buddhist priest comes to minister to the inmates and every Sunday both a Catholic priest and a Japanese Protestant clergyman.

Mr. Adachi Noritada, the director, is a man of forceful, but kindly, bearing. He is at the head of the working staff of the institution, which has a *personnel* of 150 employees.

On the occasion of our recent visit, we were first taken into the cosy reception room, where glass cases held articles, simple and homely, which a useful training is helping the inmates to make. We came away richer for several things which will help us to remember the exceedingly interesting afternoon. We were taken to the hospital, to the wards of the children and to those of the grown people. To one who has been used to the modern hospital and its luxuries, it might not seem at first an exhilarating place to be in, but as you walk about and see the extreme neatness, the well covered beds and the well heated rooms, you notice particularly that the practical side is not neglected, at any rate. In the nurses we noticed particular devotion to the children. These were playing on the floor, in

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every attitude of baby abandonment, and seemed very gay. They came laughing towards one, to get a coin, which they grasped in their baby hands right eagerly.

Most of these children are orphans; they are better cared for here, each one in charge of a matron, than in most of the homes of the poor; but still who would not miss a mother and a mother's all-embracing love? Great attention is paid to keeping the children of different ages separate, which is of course most wise. In one room children of about five years old stood in a group and bowed very low to us; they were as charming a set of youngsters as you would wish to find. Their school room, that for the youngest, was covered with clean *tatami* [mats] and resembled a well-to-do Japanese house. Of course, as the director told us, special kindness is shown to the children. We saw the old men and the old women in their beds, and their faces were not unhappy; there was in fact an air of cheerfulness throughout the whole place. Women who are specially delicate, were in a house by themselves, which had a particularly attractive look. This institution has sheltered from 1872 to 1906 about 21,451 paupers.

Baroness Shibusawa and the Ladies' Charity Organization of Tokyo, as well as the man who has been its chief stay all these years, can leave no grander monument behind than the Tokyo House for the Poor.

2. *The Sendai Christian Orphanage.*—This institution, opened by the Methodists, February 27, 1905, under the name of *Tohoku Ikujiin*, to care for famine waifs, has been reorganized recently under the above name as a union, interdenominational charity under the charge of a large board of

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trustees, representatives of all consenting missions working north of Tōkyō. 58 children have been returned to their homes, and there are now 223 being cared for at an expense of about *yen* 1,000 per month.

The institution owns 6 acres of land, 12 buildings, has its own school, teaches such industries as the making of pasteboard boxes and baskets, tinning fruits, farming and sewing. Miss Phelps is the devoted foreign worker, with whom are associated 15 Japanese, while Mr. Stick and other missionaries devote not a little time to the general supervision. Local officials are much interested in the charity, but it depends mainly upon foreign contributions for support.

3. *Kanazawa Ikujiin.*—This is another orphanage that is under the care and control of foreigners. It is practically sustained by Dr. D. R. McKenzie and family and their Canadian (Methodist) church friends. There are at present 54 children and their support costs five *yen* a month apiece. Those of proper age attend the public schools and industrial instruction is soon to be provided.

4. *The Herby Bellamy Home.*—It was first opened ten years ago as a small orphanage for girls, located in the same city as the preceding, and is under the care of Canadian Methodist ladies. This also is entirely supported by foreign gifts. There are 15 children now in the Home.

5. *Okayama Orphanage.*—Of the 825 famine waifs from north-eastern Japan received into this institution two years ago, 486 have been returned to their homes during the past year and 286 still remain. The total number of children now being cared for is 726. Last spring the institution celebrated most happily the twentieth anniversary of

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its founding. The year closes under two depressing shadows, that of a large debt caused by the famine relief work and subsequent hard times and the serious illness of Superintendent Ishii.

Lack of space forbids a detailed reference to other worthy orphanages.

6. *Ex-convicts' Homes.*—Those of Mr. Hara in Tōkyō and Mr. Muramatsu in Kobe are the most conspicuous successes. These two alone have befriended fully 1000 discharged criminals, and so influentially that barely one in ten has lapsed permanently into crime. Among those reclaimed by Mr. Hara is one woman who had been convicted of over 100 offences.

7. The four Christian leper asylums are continuing their devoted work for that unfortunate class of sufferers. Miss Riddell is still abroad trying to secure an endowment for the Kwaishun Leper Hospital at Kumamoto. See *Japan Weekly Mail* for May 9, 1908, Page 530, for Father Bertrand's annual report of his Asylum on the slopes of Mt. Fuji and a pathetic appeal in its behalf.

8. *Day Nurseries.*—The pioneer and still model charity of this sort is the Aizawa creche in Yokohama where 80 babies are tended. "The improvement in physical condition and general appearance that takes place in many of the children after a few weeks of care and teaching by the kind-hearted matron and her faithful assistant, and one good meal and a nap a day, puts them almost beyond recognition as the dull-eyed, diseased, pinched-looking little things that entered. And the children are receiving ideas of cleanliness, kindness, purity and honesty that will stay with them always. In addition to the direct work being done for the children, many wretched homes are reached

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and cases of distress relieved by the Benevolent Society through the Creche."

9. *Matsuyama Factory Girls' Home.*—We reproduce a few of Miss Parmelee's notes. For her article in full see *Mission News* for February 1908, Pages 79—81, publisht in Kobe, Japan.

Mr. Omoto keeps in close touch with the girls who have left the Home, by letters and papers, especially the *Shōnen Kinshu Gun* (W. C. T. U.), which they like. The uplift they have received for life is so evident in their letters as to cause tears of gratitude.

One girl, who had been expelled from one of the other, non-Christian boarding houses even, for bad conduct, saw, at the home of one of our returned girls, one of these papers, and was much impressed by Mr. Omoto's kindness and interest, exclaiming, "If there had been any body to give me even a piece of white paper, when I was working in the factory, perhaps I would not have been so bad!"

Recently the factory officials who have established a boarding house of their own, since we could not comply with their request and undertake to enlarge our work to accomodate all the girls in the factory, sent four young girls, the youngest only about eleven, to Mr. Omoto, saying he must find room for those girls. They had made such a rumpus and were so unmanageable, that the officials acknowledged themselves simply unable to do anything with them. He made room for them with difficulty, and they have been with us for a month or so; they have given very little, if any, trouble, tho they are of sour and surly dispositions, but they are improving already.

Mr. Omoto has been approached again by the factory officials, urging him to take charge of their

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large, new boarding house, now building, to hold 200 girls. They offer him six times the amount of wages he is getting now. They give him a week to think of it. He says he feels as if he had been offered, like Christ, the kingdoms of this world. Of course he could do much good in such a place, but he knows he wouldn't be free, as now, to teach Christianity.

10. *Schools for the Very Poor.*—At the Mannen *Sho Gakko*, a charity school for the very poor of Tōkyō, the children and their parents are encouraged by the teachers to save their pennies and invest them in a Savings Bank devised by the Government for that very purpose.

At the Hanabatake School for the wretchedly poor of Okayama city, to which Christian institution, Miss Adams, its founder, devotes a large part of her time, there are, besides a day school of 70 pupils and a kindergarten for 27 more, evening classes for 20 boys and 15 girls, mainly factory operatives. A small hospital has been added to the dispensary and the privileges of the free bath, hitherto confined to the school children, extended one day a week to their parents and friends. Last Christmas a dinner, bath and entertainment were given to 50 beggars and 10 children. The whole locality feels the uplift of this beneficent work.

Lack of space forbids detailed reference to the Florence Crittenton Home for unfortunate girls, four Christian Homes for the Blind, the free work for deserving poor at Akasaka, St. Luke's and other hospitals, and various sorts of special charities, private, semi-public, or under Government control.

It all totals a large amount of helpful ministry over which we rejoice. But so long as Japan registers an average annual roll of 9,000 suicides,

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1,200 murders, a "drink bill" of *yen* 300,000,000, uncounted millions won and lost by a variety of gambling devices, notwithstanding fairly strict laws against this evil, and the open sore of prostitution with its awful consequences; besides the periodic ravages of fire, flood, drought and earthquake, it is evident that much yet remains to be accomplisht. The practice of benevolence still remains a necessity as well as a virtue.

Let everything possible be done to cultivate a true altruistic spirit, until this beautiful land with its ambitions and its enterprise becomes worthy the name, in a Christian sense, of Philanthropic Japan.

JAMES H. PETTEE.

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CHAPTER V.

GIRLS' EDUCATION.

The Minister of Education is reported to have said recently that nothing has been more remarkable in the modern development of Japan than the progress of education for girls. When one remembers, to quote the report of the Education Department prepared in 1905 for the St. Louis Exposition, that "in the times prior to the Restoration (1868) the sciences and arts were studied almost exclusively by men, while for women, even those belonging to the military class, there were no organized institutions for studying these subjects"; and then, if one recalls even the general scene which Tokio, and almost every other city and town in the Empire for that matter, presents at seven in the morning and early in the afternoon, when girls small and big are trudging back and forth from school: one can scarcely credit the fact that 25 years ago what we call modern education for girls was practically unknown. About 20 years ago, it seemed to have become permanently established, but within the next decade a reaction set in, owing partially to the fear that modern ways for women were going to unfit them for home duties. The fear passed, however, and for the past ten years probably, education for girls has been steadily increasing and enlarging its scope and efficiency. To quote one of the best known educationalists in Japan, "The education of girls has undoubtedly passed the experimental stage, and has vindicated its right to be a permanent factor in Japan's development. Girls have developed within the past fifteen years not only mentally but physically."

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In order to make quite clear the development and growth of girls' education, I quote below from an article written for the *Educational Review* of January 25th, 1908, by Mr. N. Tsuda, Principal of the Yamagata Prefectural Normal School for Women, and entitled "Education for Women, an Historical Sketch."

"THE FIRST PERIOD—BEFORE MEIJI 10 (1877).

"The government system of education was promulgated in August, 1872. The ideal of education was set forth as follows: "We plan to extend the advantages of education to all classes of people, including nobles, farmers, artisans, merchants, as well as women of these classes, until there shall be no family in the Empire, and no member of the family, untaught in useful arts and learning". Two months previous to this, the Central Government, in reply to the Department of Education, gave directions on the following points:

1. Importance of primary education.
2. Necessity for the immediate establishment of normal schools.
3. Education of women in general, of the same grade as that for men.

"In spite of these efforts, however, on the part of the government, girls' education did not make much progress during the next few years. At the end of 1873, there were in the Empire 12,588 primary schools, of all kinds, with 28% of the children of school age in attendance, one third of whom were girls. Five years afterwards, in 1878, the proportion had risen to 41%, one third of whom were girls.

"Tokyo Jo Gakko, established in 1872, was the real beginning of secondary education for girls. The school provided for an industrial course,

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Japanese, English, with a two years' preparatory course in Japanese. Fourteen to seventeen hours a week in reading, mathematics, penmanship, composition, dictation, English, industrial arts, music, and gymnastics, were given. This was discontinued in 1877, and incorporated in the Tokyo Girls' Normal School, which was begun in 1874 and is still continued. Another school called Ei Jo Gakko (English Girls' School) was started in Kyoto in 1872 for the study of English. This was probably the first girls' school of any kind established in the country.

"SECOND PERIOD—1877-1893
(THE PERIOD OF REACTION)

"It was soon found that the changes, having been modelled after European methods, were too radical, and a reaction was inevitable. During the first years of Meiji, the nation was bearing very heavy taxes, and political discontent had been expressed in many ways. For many reasons, in 1877, the educational system so auspiciously inaugurated was dropped, and in 1879 a decree was issued which declared the people free to educate their children as they pleased. The folly of this step, however, was soon seen, and in December, 1880, compulsory education was extended from 16 months to 3 years, and certain rules and regulations were promulgated regarding both primary and secondary education. Up to this time the girls in attendance at schools numbered only 1/3 of the boys.

"During the coming few years several girls' schools of secondary grade came into existence and in 1881 a *Koto Jo Gakko* (Girls' High School) was opened in connection with the Tokyo Girls' Normal School. At the end of 1885 there were 9

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schools of *Koto* (High School) grade, with 616 students.

"In 1888 a great conservative movement took place against all things foreign. Christianity was fiercely assailed as a foreign religion, the study of foreign languages even was looked upon with disfavor. In the midst of this conflict the Imperial Rescript on Education was promulgated in 1890.

"THE THIRD PERIOD—SINCE 1893.

"At the end of 1894, 45% of the girls of school age were in attendance at schools; in 1903 the proportion had reached 89%."

In making an attempt to describe the different grades of education in Japan, I am keeping in mind a remark made recently, that, when foreigners, especially from England or America, come to Japan, they are apt to underestimate the importance of a certain factor in Japanese life, namely, the *Government*. "You know", this gentleman said, laughingly, "in England and America you elect your governments, and then you expect them to attend to the affairs of the nation, and leave you alone. And that is what occurs. Unless you actually break some law of your country, you are practically unconscious, from a personal standpoint, of the fact that you have a government. It is not so in Germany, and it is not so in Japan. In Germany, one is often called to the police station to identify oneself, to answer questions about one's occupation and residence, not at all because they suspect one of any heinous crime, but simply because there is a government". I quote this because this gentleman continued, "And so one must remember in Japan that Government recognition, in whatever direction,

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counts for more in the eyes of the Japanese than with you".

For this reason, my division of schools is made according to the latest Report *(in English) of the Minister of State for Education, where the following four divisions are made: namely, government, public, private, miscellaneous. According to this division, "government" refers to those schools directly under the supervision and control of the Central Department of Education. As is well known, this includes only the Girls' Higher Normal School with the attached kindergarten, primary, and high schools. By "public" are meant those supported by the prefecture, city, or village, as the case may be. "Private" refers to those supported by private individuals and corporations, but whose standard of equipment and scholarship are recognized as equal to government requirements. These schools conform to government regulations and have the prestige, so important here, as has been said, of government recognition. The fourth class called "miscellaneous" in the Report, refers to those which, although they have government permission to establish a school (for all schools must have that), have no recognized educational standard in the eyes of the government; either because such schools do not care to conform to the prescribed curriculum or because they cannot come up to the standards required. Among this latter class of schools, as the latest Report of the Minister of

* The "Report" referred to constantly, and from which statistics are quoted, unless otherwise stated, is the 33rd Annual Report of the Minister of State for Education for 1905-1906, published in English in March, 1908.

All statistics, unless otherwise stated, are given for the year 1905-1906.

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Education truly says, there are many that have very inferior equipment and scholarship, while others have attained an exceedingly high place, although not officially recognized.

One school which does not come rightly under any of these catalogues, may be mentioned here but will be described later, namely, the Peeresses' School, or more properly now called the Girls' Department of the Nobles' School (*Gakushuin Joshi Bu*). Both it and the Nobles' School are under the supervision of the Imperial Household, not the Education Department.

As separate schools for boys and girls are not established for primary education, the following table gives statistics which include all other schools for girls in Japan.

Girls' Schools above Elementary Grade.

	Number of Schools					Instructors and Teachers				
	Gov't.	Public	Priv.	Misc.	Total	Gov't.	Public	Priv.	Misc.	Total
Higher Normal Schools for Girls	1	—	—	—	1	44	—	—	—	44
Normal Schools for Girls	—	38*	—	—	38	—	628	—	—	628
High Schools for Girls	1	88	11	101	201	18	1377	166	—	—
Special Schools ...	2†		3	‡						

* 16 Exclusively for training women;
22 For training men and women. (Separate classes, however, are held for men and women.)

† The Tokyo Blind and Dumb School, both girls and boys admitted; and the Tokyo Academy of Music, also girls and boys admitted.

‡ Statistics not obtainable.

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KINDERGARTENS.

The following table will probably contain all the information necessary for those who wish to know the development of the kindergarten system. The figures are given for 1905–1906, and also for 1901–1902, in order to show the increase since that time.

			1905–6	1901–2
No. of Kindergartens	Gov't		1	1
	Public		180	181
	Private		132	72
	Total		313	254
Conductors	Gov't		6	6
	Public		523	496
	Private		306	169
	Total		835	671
Infants	Gov't	Boys	81	85
		Girls	76	79
	Public	Boys	10,609	10,242
		Girls	9,813	8,893
	Private	Boys	4,273	2,235
		Girls	3,864	2,137
	Total	Boys	14,963	12,562
		Girls	13,753	11,109
Grand Total			28,716	23,671

The specially interesting feature of the above figures seems to be that the increase of kindergartens has been *altogether* among private institutions, there being actually one less public kindergarten since 1901. The number of private schools has almost doubled, with the attendance almost doubled as well. There may be many other kindergartens which are not recognized by the government and for which, therefore, figures cannot be obtained; but the above goes to show the increasing importance of private schools.

ELEMENTARY EDUCATION.

The compulsory school age is from 6 to 14. Within that limit, children are compelled to attend

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for a period of four years. *From this year the time is extended to six years.* The following table will show an extraordinarily high percentage of school attendance per school population. If any are interested in calculating the method by which this percentage is estimated, they are referred to the CHRISTIAN MOVEMENT of 1906, page 57.

Elementary Education.

Kind of School	Government	Public	Private	Attached to Normal Schools	Miscellaneous	Total
No. of Schools	3	27,081	259	64	862	28,269
Teachers and Assistants ..	44	108,289	959	683	855	110,830
Girls attending		1,970,116			36,330	2,006,446
No. of girls receiving Instruction per cent of school population ...		93 34			—	—
No. of boys ditto		97.72			—	—
No. of children receiving education per 1,000 population		87.30			—	—
Average attendance *per cent*		90.94			—	—

There is co-education in the elementary schools, although wherever possible separate classes for girls and boys are organized. The curriculum is also sufficiently elastic to have sewing included for girls, while manual work is designed for boys. The following are the curricula which include the works

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of the four years of the Ordinary Elementary School (Jinjō Shō Gakkō) and what is known as the Higher Elementary School (Kōtō Shō Gakkō). There is some liberty allowed in individual schools for *prolonging or shortening* the elementary course by one or two years.

Ordinary Course: Morals, Japanese language, arithmetic, and gymnastics. According to local circumstances, drawing, singing, manual training, and sewing for girls, may be added. The Higher Elementary School with a four years' course includes morals, Japanese language, arithmetic, Japanese history, geography, science, drawing, singing, and gymnastics, and sewing may be added for girls. English also may be taught. The aim of the elementary schools, from the standpoint of the government, is "to instil into the young minds the elements of moral and national education and the knowledge and ability essential for life, care being taken at the same time to develop the physique of the children."

The average monthly salary of a regular teacher of the Ordinary Elementary School is 14.86 *yen*, and for the Higher Elementary School teachers 19.85 *yen*. It is interesting to notice that the average has practically not changed for five years. The salaries of the elementary school teachers, at least, have not increased with the increased cost of living of the past few years.

GOVERNMENT SPECIAL SCHOOLS.

There are two special schools directly under the supervision of the Central Government, which although not for girls alone, admit girls and which may be briefly referred to here, namely, the Tokyo Academy of Music and the Tokyo School for the Blind and Dumb. The Tokyo Academy of

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Art does not admit women, but it is an interesting fact notwithstanding, that one woman, Miss Marie Eastlake, is a graduate, and now a post-graduate student there, her father having obtained special permission for her to enter as a regular student. As both boys and girls are admitted to the two schools above mentioned, a table showing their comparative numbers may not be out of place.

Government Special Schools.

Name	No. of Students	No. of Girls	No. of Graduates 1905-1906	No. of Girl graduates	Total No. of applicants	No. admitted	Per cent admitted
Tokyo Academy of Music...	493	307	49	30	745	230	30.87
Tokyo Blind and Dumb School							
Blind ...	69	15	15	2	44	21	70.34
Dumb ...	212	95	27	8	74	62	
Total ...	281	110	42	10	118	83	

Anyone interested in further technicalities regarding the latter school mentioned above is referred to pages 53-55 of the 33rd Annual Report of the Minister of Education, for 1905-1906, which has been published this year in English.

GIRLS' HIGH SCHOOLS (KŌTŌ JOGAKKŌ).

So far as one can judge, when so large a proportion of children actually do attend school, there must be accommodation of a sort at least in the primary schools. One must also conclude that

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there is a fair output of teachers, all of whom, however, are not licensed, to meet the demands of the elementary schools. It is said, by the way, that there is proportionately less accommodation in the primary schools of Tokyo than in the country. As one goes upward in the grade of schools, one notices the present incompleteness of the system as a whole; the growing importance of the private and miscellaneous school in point of numbers at least; and, what is more interesting, the increasing desire among girls for the high school education. Miscellaneous schools (I use the word in the technical sense explained at the beginning of the article) are developing very rapidly, while the public and private ones are increasing less rapidly on account of the standards which must be maintained. The miscellaneous schools are often organized by corporations or private individuals for money-making purposes, as they realize full well the demand for schools corresponding in some degree to the recognized high school. Many of these institutions are poorly equipped, but, as future figures will show, the demand for education higher than the primary school is great, and one can easily understand that these schools are well filled. Many persons also who cannot get government permission to establish schools, employ various subterfuges, such as advertising lessons in English, photography, etc., not directly under the name of school. Needless to remark, this latter method of obtaining an education is decidedly dangerous.

According to the Report, we have the following statistical information regarding the schools of approximately high school grade.

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Girls' High Schools.

Kind of School	No. of Schools	No. of Teachers	No. of Students	Application for Admission for current year	No. admitted
Government ...	1	18	344	110	104
Public	88	1543	31,574	19,790	11,407
Private	11				
Miscellaneous ...	101	1196	12,672	—	—
Total	201	2757	44,590	19,900	11,511

Two or three points in the above diagram are worth noting. There are as many miscellaneous schools as all others put together, with two-thirds as many teachers, and about two-fifths as many pupils. The cause of the success of the miscellaneous school is probably, in part at least, due to the next fact shown in the table, that only a litttle more than half the applicants for the recognized schools were admitted, no doubt for lack of accommodation.

The regular course in the high school comprises four years, but one year's latitude is allowed, and it may be made either three or five. Many of the Tokyo schools have the longer time, while some in the country have only three years.

As it is interesting to see the proportion of time allotted to the various subjects of study, information is given in short form below: and is taken from the curriculum of the Girls' High School attached to the Girls' Higher Normal School.

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Curriculum of Girls' High School.

Subjects	Hours Per Week				
	1st year	2nd year	3rd year	4th year	5th year
* Morals—Principles of Morality	2	2	2	2	2
Japanese Language, Grammar, Composition	6	6	6	5	3
Foreign Languages—English	3	3	3	3	3
History and Geography, Japan and Foreign Countries.	3	3	3	2	2
Mathematics — Integral Numbers, Elementary Algebra and Geometry ...	2	2	2	2	2
Science — Botany, Physics, Chemistry, Biology, Hygiene	2	2	2	2	—
Drawing	Not given	1	1	1	1
Domestic Economy—Clothing, food, care of children, book-keeping ...	—	—	—	2	4
Sewing	Not given	4	4	4	4
Music—Singing ...	4	2	2	2	2
Gymnastics	4	3	3	3	3
Education	—	—	—	—	2
Total	28	28	28	28	28

* By some inadvertence the CHRISTIAN MOVEMENT of 1906 contains the erroneous statement that the subject of morals does not appear on the curriculum of girls' high schools.

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This curriculum is somewhat elastic, and time may be taken from other subjects to insert pedagogics, manual training, etc. The number of teaching hours per week, however, must not exceed 30. The number of school days per year is 230, Sundays and national holidays being school holidays, besides the spring, winter, and summer vacations.

To show which way the wind is blowing with regard to girls' education, the following observations are taken from the Minister of Education's Report afore-mentioned: "Marked development is shown in female education. There has been a considerable increase in applicants for admission to the high schools for girls, and one or more public high schools for girls are established in each prefecture throughout the Empire. The largest number in any one locality, namely, Niigata Ken, is five. Even the private high schools for girls established in various localities, are overcrowded with pupils. The number of pupils attending is 31,574, being less than one third the number in the boys' middle schools. *In the general education of a higher standard, a regrettable difference in the number of male and female students is to be noticed; special attention must be paid in future to the education of women.*"

The High School for Girls is the highest form of *general* education recognized by the government. Special private schools of higher grade, of whose standards the government takes cognizance, will be referred to later.

In view of the above fact it is interesting to know the after careers or occupations of those who graduated in 1905–1906 from the regular courses of the High Schools.

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Careers of Graduates of Girls' High Schools.

Pupils taking special work in same schools	833
Pupils entering the Higher Normal School for Girls	15
Pupils entering other schools	569
School teachers	384
Those devoted to practical pursuits or domestic affairs	1668
Those who married	99
No exact information	404
Those who died	24
Total...	3996

Compared with similar statistics of the previous year, the main change noted is the increased number who come under those described as "those entering other schools," the increase being from 364 to 569. Those who are interested in the higher education of girls will be interested in this fact.

In this same connection the following comparative table is worth noting, since it shows the increasing demand for entrance into high schools, and the decreasing percentage admitted. Undoubtedly the government plans are not keeping pace proportionately with the rapidly increasing demands.

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Applications for Entrance into Girls' High Schools.

Year	No. of Applicants for Admission	No. Admitted	Percentage Admitted
1905—6	19,790	11,407	54.22
1904—5	15,470	10,222	66.08
1903—4	14,046	9,180	65.36
1902—3	11,021	7,363	66.80
1901—2	7,911	6,242	78.90

A general glance will reveal the fact that, while applications have nearly trebled, admissions have not doubled, in the period from 1901–1906. This throws a sidelight on the rapidly increasing miscellaneous schools of approximate high school grade, and probably also on the new regulation of the Government which will be referred to later in the article, regarding the standards of secondary education.

NORMAL SCHOOLS.

Each prefecture, and the Hokkaido, must establish at least one normal school, provided with an elementary school for the training of the teachers. The course of study extends over three years for the women, being a year less than the course provided for the men. Among the 66 normal schools in the country, 16 are exclusively for women, and 22 are for both men and women, although classes are entirely separate. Of the 1,091 teachers in these schools, 108 were women, of whom 85 were graduates of either the regular or special departments of the Girls' Higher Normal School. The teachers-in-training go out into the various elementary schools throughout the country.

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Of the 4,251 admitted to these various normal schools, 1,345 were women. Those who enter seem to be possessed of various qualifications. Among the girls the largest number are graduates of the higher elementary schools, but 179 were graduates of girls' high schools.

To illustrate further the demands for entrance into the higher schools, and also to show the increasing yearly demand and the proportionate decrease of percentage admitted, the following table is illuminating. The figures include both men and women, as separate statistics are not given in the Report.

Applications for Entrance into Normal Schools.

Year	No. of Applicants for Admission	No. Admitted	Percentage Admitted
1905—6	21,301	4,251	19.96
1904—5	21,754	4,183	19.23
1903—4	21,254	4,274	20.12
1902—3	19,171	4,146	21.63
1901—2	16,175	4,025	24.83

The figures are given as far back as 1901 in order to show, what to my mind, is an interesting phenomenon. Applications have been yearly increasing, but facilities for turning out qualified teachers have not materially improved. During the year 1905-1906, the number of elementary schools increased by 24, and the number of teachers by 4,674. Taking into consideration the fact that only 4,175 graduated from the regular department of all the normal schools in the country, and allowing for vacancies occurring in the ordinary

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ranks; it must follow that a very large proportion of the 108,289 teachers of elementary schools are unqualified teachers. Even among the normal school students, the qualifications for entrance in a large number of cases, are only those of the Higher Elementary School, and one can only conclude that, while the number of elementary schools seems fairly sufficient for the demand, and the percentage of children attending extraordinarly high, much is left to be desired in the efficiency of the teachers. There is another point to be observed, nevertheless. Judging from the tremendously large number of applications for normal schools, in comparison with the admissions, it would seem that would-be elementary teachers are more anxious to equip themselves properly than the provincial governments are willing or able to supply the demand. Of course, those who are graduates of the normal schools can command higher salaries than those who are unlicensed. The problem of inadequately trained teachers for elementary schools is a serious one, which perhaps partly accounts for the fact that keen observers of educational problems lament the lack of moral stamina in so many of those who stand as instructors of the young. At an educational conference held within the past year, an educator said that practically the whole time of the conference was taken up in discussing how best to instil moral principles into the rising generation. A higher grade of preparatory education for intending teachers would undoubtedly do something to improve the situation.

THE GIRLS' HIGHER NORMAL SCHOOL.

This with its attached high school is the only school for girls under the direct control of the

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Department of Education. It is designed to train teachers for the provincial normal schools and girls' high schools. This school gives the highest *general* education of any girls' school in Japan. The ordinary course of study extends over four years, and certain elective, postgraduate, and special courses range in length of time from one to four years.

The ordinary curriculum is divided into three departments, Literature, Science, Art. A special course has been temporarily added, no doubt because of the scarcity of teachers in high schools, which, according to different departments, extends from two to three years.

The students who enter the regular four years' course have all their expenses paid and are obliged to teach for the government for five years. Other regular students have half their expenses paid, and are obliged to teach for three years. The students in the special departments pay all fees. No provision is made in the hostels for special students.

The special courses consist of gymnastics (2 years), mathematics (2 years), domestic economy (3 years), physics and chemistry (2 years and 2 terms). A special course in English has recently been added.

An interesting feature of the government's policy has been the opportunity given to specially brilliant graduates of the school to study some specialty abroad. A number, whose names will be given below, have been abroad for three years. When they return, they are obliged to teach for the government for six years. Miss Kin Takeda studied English and Kindergarten in America, the former at Wellesley College. Miss Tetsu Yasui studied

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the Theory of Education and Domestic Science, at Cambridge Training College, England. A request coming from the Siamese government to the Japanese government to assist them in founding a Peeresses' School in that country, Miss Yasui was sent and put in her time of service in Siam. Miss Yasui's term expired last year; and she is now in England, preparatory to returning to Japan to teach in the Peeresses' School in Tokyo. Miss Aguri Inoguchi studied at Boston in the School of Physical Culture, Miss Mitsu Okada studied English at Wellesley, Miss Sumi Miyagawa, Domestic Science and Hygiene at Bedford College, of the University of London, and at the London Polytechnic. Miss Matsu Okonogi is at present studying English in Wellesley.

All those mentioned above, except Miss Yasui and Miss Okonogi, are at present on the staff of the Higher Normal School.

The following table will reveal some interesting facts concerning this Mecca for the women teachers of Japan. Some of the figures are given in another connection but will bear repetition.

Girls' Higher Normal School.

	No. of Teachers	Students	Graduates 1905-06	Applicants	Admissions	Per Cent
1905-6	44.	361	98	918	105	11.55

Those who enter are chosen from among graduates of girls' high schools, provincial normal schools, or schools of corresponding grade. Certain schools are chosen throughout the country where examinations may be held, but girls from miscellaneous

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schools must come up to Tokio to take the examinations. Failure does not necessarily mean inferior scholarship. The accommodation of the school does not permit of entering more than a small fraction of applicants.

To quote from the Report, "As regards the equipment of the school, great inconvenience is felt, as the class-rooms are too few, and the gymnasium and garden too small. There are many books, charts, apparatus, specimens, etc., which should be bought."

To the Girls' Higher Normal School is attached a complete system, extending from the Kindergarten up through the High School, in order that the teachers-in-training may have free scope for practical teaching.

PRIVATE SPECIAL SCHOOLS.

In a list of special schools in the Report, the names of three girls' schools are given, namely :— (1) *Miss Tsuda's English Institute* (Joshi Eigaku Juku); (2) *The Women's University* (Nihon Joshi Dai Gaku); (3) The English Department of the *Aoyama Jo Gakuin* (the American Methodist Episcopal School) :—all in Tokyo. The curriculum of these schools does not at all correspond to any standard set by the government, but they are recognized for their high standards in the department in which they specialize. These, with the Higher Normal School already described, represent the work being done in what might be called the realm of higher education for women. There is probably no doubt that all of these schools have set before themselves the ideal of future women's colleges, when the time shall have arrived for that advance step. The following table will serve to

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illustrate the number of students in these three schools, figures which, taken with the Higher Normal School, represent the students attending schools which rank in scholarship above the High School.

Name of School	No. of Teachers	No. of Students	No. of Graduates 1908
Miss Tsuda's...	18	144	6
Women's University ...	48	750	161
Aoyama Jo Gakuin ... (English Department)...	18	65	15
Total	84	959	182

These statistics have been specially obtained from the schools themselves, and are for the year 1907–1908.

(1) *Miss Tsuda's English Institute.*

It is unnecessary to go into particulars here, since a special article appears elsewhere, but it will be interesting to describe the exact government standing Miss Tsuda's English Institute possesses. It and the two other schools mentioned above are the only girls' schools recognized as "Semmon Gakko" or "Special Schools." Miss Tsuda's school, however, has an additional recognition which no other girls' institution has for the Department of English. Beginning with next year (1909), the graduates of the normal department of her school will receive government licenses to teach in secondary schools without further examination. The privilege of entering the normal department of the school is confined to those who have already graduated from a recognized Koto Jo Gakko. By this is meant,

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that no graduate of a miscellaneous school is eligible to enter Miss Tsuda's normal department. Miss Tsuda constantly protested against this restriction, as these same girls could go up and take the government examination itself: and it did not seem consistent to refuse to allow them to take her examinations, which were recognized as equivalent to that of the government. The government has recently, as all in connection with secondary education well know, removed the inconsistency, not by allowing miscellaneous school graduates to take Miss Tsuda's examinations, but by prohibiting all graduates of miscellaneous schools from coming up to the government examinations. Beginning with next year, no student who is not a regular graduate of a recognized Koto Jo Gakko can go up for the teachers' license. This will exclude all mission school graduates, with the exception of two mission schools which have recently obtained Koto Jo Gakko privileges. The evident purpose of the government is to insure for all teachers in secondary schools the basis of a general education, which they believe to be afforded by the secondary educational system. Whether the mission or other miscellaneous schools furnish such a basis, is not for the government to say, unless such a school applies for recognition. Of course, so long as the supply of licensed teachers for secondary schools is not equivalent to the demand, many unlicensed teachers will be employed; but naturally they do not have the same prestige, nor usually such good salaries.

Of the 22 graduates of Miss Tsuda's School who are teaching in recognized secondary schools, 9 have taken and passed the government teachers' examination. Not one of her students has yet failed. This year, out of the 40 girls who went up

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from many different schools to try the examination for English teachers' license, only one, a graduate of Miss Tsuda's school, was successful.

The school consists of a two years' preparatory department, which students enter who are deficient in English or Japanese, but who are graduates of a Koto Jo Gakko, a three years' regular department in English, and a three years' normal department for the teaching of English. Without doubt, this is the highest girls' school in Japan for the study of English. The school is not large, as the figures will show, is unpretentious, and has never received any large donations; and what has been done has been accomplished because of the sheer educational value of the work. It is decidedly Christian in spirit, although religion is not compulsory in the school; and among the girls is a flourishing Y. W. C. A., in which is centred much of the religious activity of the school and which is managed entirely by the students themselves.

(2) *Japan Women's University.*

In April, 1900, under the leadership of Mr. Jinzo Naruse, the President, and Mr. Shozo Aso, the Dean, and through the generosity of a large number of wealthy people, what is known as the Japan Women's University was established. Of course, the word *University* is a misnomer, as there is nothing in Japan even approximating to a university for women. The name is probably due to the fact that there is no other word in Japanese which can describe a school which is higher in grade than the Girls' High School. It is just as well, however, to illustrate how far the school is from the standard of a university, not from a Western standpoint, but from a purely Japanese one. It is acknowledged, I think, that the Koto Jo Gakko is not of so high a

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grade as the Chu Gakko (Middle School), but they are approximately the same. If a man wishes to enter the Imperial University, he enters, upon graduation from the Chu Gakko, the Koto Gakko (Preparatory College), there spends three years, and then is eligible to enter the University. Of course, it is difficult to institute comparisons between schools so widely divergent as those for boys and girls in Japan, but it is quite safe to say that no girls' school in Japan can be called even a college as yet.

At any rate, the Women's University was a decided step in advance in the matter of higher education for girls, and was organized on a large scale from the beginning, and has had a phenomenal growth. It has had the advantage of wealthy patrons and patronesses from the first, and has apparently not suffered from financial anxiety.

The school is recognized by the government as a Semmon Gakko (Special School), but it has not yet the additional recognition of being able to substitute its own examinations for that of the government. Five of their graduates have obtained the government license, one in Japanese literature and four in Household Science: and a number of others are teaching without special license.

The work of the school is divided into four departments, household science, Japanese literature, English literature, and a science course, which is subdivided into two, in one of which mathematics, physics, and chemistry are studied, and in the other botany, zoology, etc. This year the entrances into these departments were in the following proportions, Household Science 40, Japanese Literature 40, English Literature 30, Science 40, making in all 150 entrances into the various departments of the school.

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To the school is attached, as in the Higher Normal School for Girls, a kindergarten with an enrollment of 60, a primary school, a high school with 500 pupils and the Semmon Gakko proper (including the preparatory) with 750 students.

One of the most interesting features of the school is due to the fact that 800 out of the total 1300 in all departments are in dormitories. It is the only school, with the exception of the Higher Normal School, that has yet made any serious attempt to house its students. There are altogether 27 dormitory buildings with an average of about 30 girls in each. At the head of each dormitory is a teacher, or some one who has other work in the school, and each month two of the girls are appointed to have charge of the house. One servant is engaged to do part of the work, and the girls do the remainder. This task alone has been colossal, and the university authorities may well be congratulated on the accomplishment of so important a work. There are four sorts of dormitories with expenses varying. These are as follows:—the wholly Japanese building and equipment, where the girls pay 7.50 *yen* a month; one children's dormitory furnished foreign fashion, in which 11.00 *yen* are paid; one which may be called partly Japanese, in which 9.00 *yen* are paid; and lastly the purely foreign with a foreign matron, Miss Osborne, in which the girls pay 13.00 *yen*.

A unique feature of the work of the school is its Ofukwai, or Alumnae Association. It has an endowment of 17,000 *yen*, given mainly by members of the Mitsui family, the interest on which pays the salaries of those employed in the various departments of work which the association carries on. As all the graduates of the school are members,

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there are about 700, while the girls of the graduating year constitute a sort of preparatory membership, and graduates of the high school who do not enter the University at all are allowed to be a sort of associate member. Those who are donors are considered full members with every privilege of the alumnae. This association issues a weekly paper called the *Home Weekly* (*Kateishusho*), and the work is divided into three departments, House, Educational, and Social. The object, it seems, is to have the alumnae investigate problems belonging to these various departments of life, send reports, and hold meetings to discuss various subjects. Besides general meetings held twice a term, there are branches established in country places and in the different districts of Tokyo. There is an annual fee of three *yen*, which is used to cover the expenses of sending reports of meetings and investigations to the various members.

In the building devoted to the Ofukwai, many different sorts of work are going on. An improvised bank for the convenience of the girls is to be found, where between 800 and 1,000 *yen* are exchanged every day, a shop for buying small conveniences which averages an exchange of 20,000 *yen* a year, the magazine offices, etc. The building was given by Mrs. Saburosuke Mitsui for the use of the Ofukwai. In addition to this, the association has a dairy, gardens, chicken-yard, a cake-making establishment, which are used, if I understand rightly, to be of help to girls who need to earn money during their school days.

Of the graduates, 8 have gone to China to teach in various schools and about 100 others are engaged in teaching. Others, in smaller numbers, are reporters, governesses, clerks in offices and department

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stores and railway offices, some in libraries, two in silk-worm raising, nine studying social reform, two working in the Okayama Orphanage, etc. It is the pride of the school that the larger number of the graduates marry, but investigation shows that many, even after marriage, engage in some business or educational pursuit.

A comparatively new departure is the establishment of summer dormitories, as they are called, one at the University itself and one in Karuizawa. Each group remains three weeks and then is followed by another. The third year girls are specially privileged, and while there usually write their graduation essays. They hold meetings of all sorts, exchanging views and ideas on almost every subject under the sun.

If phenomenal expansion is the sole measure of success in education, there is no doubt that the Women's University has achieved extraordinary success. With grounds covering about 30,000 *tsubo*, with a large number of well-equipped school buildings, and 27 dormitories, with a yearly enrollment of 750 students in the collegiate department, and all this accomplished within seven years, one is astonished at what has been done. But the school is too young to have proved completely its educational value, all the more so that such extensive work has been done as to lead one to wonder whether truly intensive work can have been done at the same time. Whether character is being established on a basis sufficiently strong to carry the girls in their after lives, when the inspiration of college life and affiliation is gone, is yet to be proved. For, after all, college spirit is a temporary power, no matter how true and valuable it may be for the time being. College spirit alone, no matter how inspiring, is not

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sufficient to carry people into the outer world, and help them to fight battles not dreamed of in college halls. The oldest graduate of the Women's University (1903) is too young yet to be able to judge finally as to the sterling worth of the education and training received. The University is certainly playing a large part in girls' education, and every true friend of education desires that, with extension in work and in policy, there may be added intensive power and the development of true and broadminded ideals, the inculcating of the spirit of humility which is the scholar's true spirit, so that women may be sent out to spend their lives in practical service for others.

(3) *Aoyama Jo Gakuin English Department.*

The Special English Department of the Aoyama Jo Gakuin was recognized by the government in Meiji 37 (1904) as a Semmon Gakko (Special School). There is a three years' regular course with a preparatory of one or two years, as practical cases require. Among the 18 teachers in the Semmon Gakko, there are 5 University men and 4 University women. As this article deals with the subject of girls' education almost entirely from a government standpoint, mention is here made of the Aoyama Jo Gakuin, because of its government recognition. It is the only girls' mission school which has received government recognition as a special school, although a few others have upper departments. Just what proportionate efficiency they bear to Aoyama cannot be ascertained, as the other schools are not officially recognized. The standard attained no doubt involved on the part of the teachers of Aoyama many years of unobtrusive work to increase the standards of teaching and equipment to the point of being recognized; but it has set a standard for other Christian schools, and shown to the

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educational world of Japan that a girls' school can be aggressively Christian and thoroughly educational at the same time. It cannot but be a matter of congratulation to those who are interested in the development of education in Japan, that a Christian school for girls has been able to win recognition of its scholarship without sacrificing any of the distinctly Christian features of the school. It will be a matter of interest to see what the example of Aoyama will mean to other mission schools, not only in connection with the establishment of Semmon Gakko, but in obtaining a similar status for the high school which Aoyama has recently obtained. This latter is referred to under "General Remarks."

THE PEERESSES' SCHOOL.

In the 4th year of Meiji (1871), H. I. M. the Emperor called ten of the most influential nobles together, and spoke of the necessity of establishing a nobles' school. It seemed imperative, that, if the common people were to receive modern education, those who stood at the head should receive education fitted to their rank. Following this advice, about 150 nobles formed, in 1874, what was then called the *Kwazoku Kwaikwan* (Association of Nobles), which was practically a school, but not called so until 1876. In this latter year H. I. Majesty gave a tract of land in Nishiki Cho, Kanda, a school was built, and 130 students were registered. The specially interesting feature, from the standpoint of this article, is, that among the number were a few girls. In 1877, the school received the name of *Gakushuin*, and in June of the same year an ordinance was passed permitting the children of *shizoku* (*samurai* or military class), and *heimin* (commoners), as well as nobles, to register in the

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school. Almost at once 70 belonging to these classes entered, making a total enrollment of 200.

At first the school was divided into primary and middle schools, comprising in all an eight years' course. In 1878 a special course was organized for students over 17 years of age, in which one or two of the following subjects might be studied, Japanese and Chinese literature, English, and mathematics. In the same year a rather remarkable regulation was passed, which continues until the present time in both the boys' and girls' departments of the *Gakushuin*, namely:—that the children of *shizoku* and *heimin* must pay school fees, while the nobles need not do so.

On account of the fact that the students in the school would in all probability go into military, naval, or diplomatic circles later in life, it was decided in 1879 to establish what might be called a technical course of study in these departments, and at the same time a five years' practical course for girls was inaugurated. In 1885, the girls' department was entirely separated from the boys', and moved to the present site of the *Gakushuin* in Yotsuya, and was called the *Kwazoku Jogakko* (Peeresses' School). At this time there was an enrollment of 143 girls. An interesting regulation was passed in 1890, enforcing the wearing of the *hakama* and Japanese *kimono*, but in the following year this rule was repealed, and the girls were permitted to wear either Japanese or foreign clothes, provided they dressed plainly. In 1889 the present Peeresses' School was built.

For about 21 years the Peeresses' School was carried on quite independently of the *Gakushuin*, under the special patronage of H.I.M. the Empress; but in April of Meiji 39 (1906), for reasons best

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known to the schools themselves, the Peeresses' School once more became the Girls' Department of the *Gakushuin* (*Gakushuin Joshi Bu*). At present General Nogi, the hero of Port Arthur, is the president of the school.

The Peeresses' School has a kindergarten, a primary school with a six years' course, a high school of five years, and an upper department of three years. As the school is somewhat different from other schools, the courses of study in the high school do not follow rigidly the course laid down by the government, although the standard approximates that of a recognized high school. In addition to the ordinary work of the high school, French and English are taught, sewing, embroidery, painting (both Japanese and foreign), music, instrumental and vocal (both Japanese and foreign). In the nature of the case, the training in the Peeresses' School tends more to the side of accomplishments than do the ordinary schools. It is well-nigh impossible to institute comparisons, but it is said on good authority that in some departments the Peeresses' School is higher than the ordinary high school.

The school fees are lower than in the ordinary high school, and, as has been said before, the nobles do not pay any fees.

The school is under the direct supervision of the Imperial Household Department (*Kunaisho*), and is not in any way connected with the Education Department. It is interesting to notice, in reading over the outline of the history of the *Gakushuin*, that for one year, from Meiji 15 to 16, the school was under the direction of the Education Department; but was transferred to the Household Department within a twelvemonth, the reason being

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given that the school was so different from the ordinary school that it was better under the management of the Household Department.

The total number enrolled in the Peeresses' School in Meiji 40 (1907) was 719, distributed as follows:—Kindergarten 100, the primary school 339, the graduate course 44. The report of the school gives the different classes of society from which the pupils come, and the following table gives an interesting sidelight on the personnel of the institution.

Classes of Society	Kinder garten	Prima-ry	High School	Graduate Course.	Total
Kōzoku (Imperial) ...	2	2	—	1	5
Kwazoku (Noble) ...	55	117	114	16	302
Shizoku (Samurai) ...	34	81	146	18	279
Heimin (Commoners)	9	36	79	9	133
Total					719

MISCELLANEOUS SCHOOLS.

Special information has not been collected for the Miscellaneous Schools, but it is well known that under the name are included schools as widely varying in scholarship and reputation as the Atomi Jo Gakko and the endless variety of sewing and so-called machine schools. Atomi Jo Gakko is one of the oldest and most aristocratic schools for girls, and many of the noble families of Japan still send their children there. The *Jogakkwan*, sometimes called the Tora-no-mon School, was established for the special benefit of daughters of wealthy families, and makes no attempt to give an education merely within the scope of government regulations. The mission schools, with the ex-

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ception of St. Margaret's School (*Rikkyo Jo Gakko*), the American Episcopal School in Tsukiji, Tokyo, and the high school department of the Aoyama Jo Gakuin are also included under this head. These two schools are referred to later under "General Remarks". In addition to these, there are at least one medical school for women, a girls' commercial school, sewing schools, art and music schools in large numbers. Everything is being tried in girls' education. Unfortunately, many of the attempts made out of the beaten paths are by men and women who are not trying to serve the highest ends of education and character-building, and much harm is being done by a certain type of miscellaneous school. Could the information be gathered, an interesting article in itself might be written on the influences and tendencies of the various miscellaneous schools.

EDUCATIONAL SOCIETIES.

Women's educational societies are becoming the fashion, and in Tokio there are two very prominent ones. Not only women educationalists, but other prominent women interested in the development of girls' education, meet and listen to papers read on various problems and discuss how best certain situations can be met. The government also holds at various times and in different places throughout the country what might be called Educational Conferences (*Kōshukwai*). Government teachers are sent out to give lectures on various subjects, and many in the country take advantage of the opportunity for special study not ordinarily available.

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GENERAL REMARKS

Statistics may be illuminating in some general directions, but they are necessarily inelastic, and perhaps wisely leave many things unsaid. It has been interesting to hear some *general* remarks made recently by a number of leading educationalists in Japan, some of whom, although not directly in connection wih girls' education, are keenly sympathetic and interested in the development of the whole educational problem. As is so well known, the government recently passed an ordinance which has been looked on with consternation by the heads of many miscellaneous schools. Previously, anyone, whether a graduate of a school or not, could go up to take the examinations for teachers' license for secondary schools. In these examinations no guarantee of the basis of a general education was required, and licenses were given to teach certain subjects. The new ordinance has made a radical change, and has illustrated a new attitude on the part of the government, the wisdom of which seems to be a matter of opinion especially among the heads of miscellaneous schools. Hereafter no one who is not actually a graduate of a recognized Koto Jo Gakko, can go up for the examination for teachers' licenses. At first this seems manifestly a discrimination against the miscellaneous school. If a student can pass the examinations set by the Department of Education, why need the government concern itself with the class of school from which the applicant comes? Does not the ability to pass the examination guarantee the scholarship of the preparatory school? The government attitude seems to be that, behind the knowledge of a special branch of study, the efficien-

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cy of which its examination reveals, there must be, if one is to be a really qualified teacher, the basis of a general Japanese education. That basis is believed to be given by the curriculum of the Koto Jo Gakko. In other words, a teacher cannot be good in a special branch without the basis of a general education. As everyone knows, this is an axiom in the American and Canadian educational systems at least. Of course, it may be added, that some of the mission schools for example, which, with the exception of two, are classed under miscellaneous schools, may give as thorough a general education as the recognized Koto Jo Gakko, besides having the advantage of special studies, such as English, music, etc. That may be so, and the fact that two of the high school departments of mission schools have been recently recognized by the government certainly shows that the government is quite willing to recognize scholarship in whatever school it may be found. But until mission schools submit their standards of scholarship to government inspection, they must expect to be ignored officially, and to suffer certain disabilities which result from such non-recognition. In the eyes of the government the miscellaneous school has a much wider significance than the Christian school, although, as a matter of fact, half of the hundred and one miscellaneous schools are mission schools. As the statistics clearly show, the miscellaneous school is developing very rapidly, and it is not to be wondered at, in these days of uncertainty in educational ideals, when many who are establishing the ordinary miscellaneous school are doing so for money-making purposes, that the government will do all in its power to regulate the uncertain factor which is developing. Dr. Nitobe, in commenting

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upon this new regulation, said he believed that some of the ideas aimed at were :—

1. To develop in the young a national consciousness, with the Imperial Rescript as a foundation. The function of a *national* education is not the development of cosmopolitans but of Japanese citizens. This can, it is believed, be best done by a certain general system as a basis for higher and specialized study.

2. The growing abuses in miscellaneous schools are causing increasing anxiety. The actual selling of certificates to those who have not studied in the schools at all is known to be of frequent occurrence. The establishment of schools for merely money-making purposes, with little regard for educational standards, is another abuse.

3. Many so-called "places of learning" are springing up whose status is very uncertain. Under guise of teaching special subjects, they avoid the actual name of school, and so do not even receive government permission to teach. Government supervision is becoming stricter, and, of course, it is inevitable that all schools coming under the same general head must suffer indiscriminately, when regulations are made.

As far as the mission schools are concerned, it is often said that it makes very little difference, if any, whether they are recognized by the government or not. In some schools, comparatively few of their graduates teach, and, if they do, teach in the mission schools from which they graduate, and so are quite independent of government recognition. The point is apparently well taken and from a foreign standpoint is very plausible. But, to refer again to what Dr. Nitobe said, "Government recognition in Japan means very much more than it does in England or

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America, and government recognition of a school gives that institution a prestige in the eyes of the *Japanese* which it cannot otherwise have." And it is undoubtedly true that, if Christian schools can show that their standards of scholarship are quite as high as those required by the government, the status of the *Christian* school as an increasing factor *in education* and Christian culture will be assured. Of course, the serious problem has faced the mission schools as to whether such recognition did not involve the expulsion of Christian teaching from the school, and leave it as a voluntary subject, or as compulsory only under dormitory rules. Fortunately, the test has been recently made by the high school departments of two prominent mission schools. St. Margaret's School (American Episcopal) has obtained the regular rank of a Koto Jo Gakko, and attendance on religious exercises must henceforth be voluntary on the part of the students. Even on this status, it is a matter of opinion whether voluntary or compulsory education will count for most in the end. But the status of Aoyama Jo Gakuin seems to be a unique triumph of scholarship. Without sacrificing a single subject in their curriculum, they have been granted, though not the name, the exact privileges of a Koto Jo Gakko. It would seem in this case as though everything is gained and nothing lost. As Count Okuma said in an interview recently, " It is scholarship which will count in the end with private schools. If graduates of private schools show that they have scholarship and character, they will in the end vindicate their right to the highest positions." There seems no reason now, in the face of what Aoyama has been able to accomplish, why girls' mission schools, *if they can stand the educational test*, may not enter

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the arena of girls' education as aggressively Christian schools with full government recognition.

Some of the defects of girls' education have been freely spoken of by many of those most closely in touch with the problem. One need not study the school system very closely, nor come in touch practically with existing conditions, to see what appears to be a glaring defect in the general system. Memory, from the very nature of the Japanese language, is certainly not suffered to atrophy for lack of use; the imagination is largely appealed to by the study of literature; the practical things of life, like sewing and housekeeping, are fairly well looked after. But it would seem, to the writer at least, that the anchor of the mind is well-nigh absent, namely, the cultivation of the reasoning faculty. Imagination let loose, memory highly developed, the details of practical life taught, without a thorough training which develops the consciousness of cause and effect, display, in the average type of mind turned out, decided and vital weaknesses. One educationalist said that the absence of logic, and of anything but the elements of mathematics and science, are decided weaknesses in the system of training girls. I think I may say, without fear of successful contradiction, that the essay written by the average Japanese girl, while it may display a good deal of general reading, an appreciation of the beauties of nature which a corresponding Western girl does not possess, and an imagination which is admirable, displays at the same time a lack of logic and association of ideas which make the result well nigh ludicrous. The fault does not lie in any inability to think logically, but in a lack of cultivation in the line of the reasoning faculties. If more logical thinking were encouraged by the study of what we call the exact sciences and

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some system of logic, the result could not but be beneficial to real education. After all, education is not a mere accumulation of facts. It is the ability to co-relate facts, not only to one another, but to life. Another educationalist said he did not think that the ordinary education tended to develop common sense. It would seem as though that were saying the same thing in other words. What is common sense but the proper relation of facts to one another and to life? Superficiality is another word which has been used to express the kind of work done in some of the schools at least.

Other educationalists believe that what is known in America as the *cramming* system is too much in vogue. One said that girls could not assimilate 28 or 30 hours of teaching per week. The aim in girls' education should be intensive rather than extensive. Of course, one must remember that in the ordinary curriculum a good deal of time is given to such practical things as sewing, so that the number of hours spent in school does not necessarily represent continuous brain work.

One of the most interesting comments on the education of girls was made to the effect that the girls in the average school suffered, and suffered keenly, because of the lack of friendship and counsel from those higher than themselves. The girls in the high school, for instance, are worrying their brains over all sorts of problems, some purely intellectual, some moral and ethical, and they think and think to no conclusion. They need stimulus and inspiration and practical help from those older than themselves to whom they can go, and from whom they can get practical advice. But there is very little sympathy in the average school between pupil and teacher, and too often the teacher is not the

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person who can give good practical advice. An instance was cited of a visit made to a certain High School a year or two ago. In the "Ethics" class, pupils were asking the teacher questions. Questions relating to every phase of life, it would seem, were propounded within the space of one hour to a poor little teacher of 22 or 23 years of age. "How can I develop common sense?" "How can I resist fierce temptations?" "How can I subdue vanity, for instance, wanting to buy pretty hair ribbons?" "Is it right to kill your father if he has disgraced the family?" The question about the ribbon was just as serious to the one who asked it as the one about the father, and I suppose those poor little brains had worked for hours, and were in desperate need of having some one give a definite practical answer. "What the girls need so much is practical counsel. They think, but they don't know how to act, and they need to be helped. I am more and more inclined to believe in what Carlyle said, 'Moral questions are not solved by contemplation but by action'". This comment was made by the person who visited the school, and who afterwards met the students and tried to give practical advice to twenty-five odd girls who asked all sorts of questions.

But it is very easy to make criticisms. No one knows better the weaknesses of girls' education, and the problems attached, than many of those who are handling the problem every day. When one realizes how comparatively recently this modern form of girls' education was introduced, the wonder is that so much of real definite worth has been accomplished.

One of the serious problems in girls' education at the present day is the housing of students. I cannot vouch for the absolute accuracy of the

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following statement, but a woman teacher, who has been in close touch with education in Japan for many years, said that school dormitories did not provide for more than five per cent of the girls attending schools. Of course, one must take into consideration that many girls live at home and with relatives, but even then it is well known that, in Tokyo at least, and I know it is true of many other cities, a large margin is left who find it very difficult to find places to live, where morals and manners will not be contaminated. Dr. Motoda of St. Paul's College was asked recently, if he considered it to be the function of the government and public schools to provide adequate accommodation for their students, or whether it fell more properly under the work of private individuals, or special organizations outside the schools. His reply was interesting. "My opinion is," he said, "that a dormitory can only be successfully carried on through the influence of one of two things, a principle or a personality. Public institutions, as a rule, cannot supply either one of these requisites, and so I believe that dormitories cannot be entirely successful in the ordinary public school. Such dormitories as, for instance, the Y.M.C.A. and Y.W.C.A. are establishing, can be successful in temporarily taking the place of the home in the student's life, because they are established on a certain fixed principle. Private schools can carry on dormitories because they, for the most part, are held together by a personality. For these reasons, to my mind it is more important that the dormitory life of students should be under the direct influence of private individuals or under special organizations having an avowed principle."

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Count Okuma in a recent interview, in commenting upon the fact that the Women's University had provided so adequately for her students in dormitories, and also upon the dormitory work begun by the Y. W. C. A., said that he could see decided advantages in a dormitory where girls from several different schools lived together. "I believe", he said, "that ideals of right and wrong have a better chance of being measured with one another, where girls of so many different schools mingle." It also encourages the intercollegiate spirit which means a spirit of larger sympathy.

We have attempted to describe to some extent a part, and a most important part, of the environment of the Christian Movement in Japan. The establishment of character is the ultimate problem within the sphere. Mere systems of education cannot develop character. It is character in teachers, the personal influence of all who come in touch with students, working side by side and very often through the system, that must after all establish character and truth in the lives of students. One of the best known women educationalists in Japan said on one occasion: "We must help our girls to understand that it is Truth they must be after; not education for outward show, but for the development of character." And it brings no reproach upon a government system to say that it is non-religious. A government's function stops short of being a teacher of religion. A general system of morals it may teach, and that is being done in every recognized school in Japan, but to impart the foundation of morals, which is religion, is the business of another than it. Christian teachers, Christian schools, the home, the Church, the Christian associations that touch the lives of students, to

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them is given the task of supplementing education by imparting the knowledge of God revealed in the human soul. And that the field in Japan is wide and comparatively open and appreciative, goes without saying. Consciously and unconsciously, the spirit of Christianity is making itself felt among the student class at the present time, as perhaps among no other. The sufficiency of the Christian religion to overcome the struggles and temptations of life is more and more manifesting itself. There is a growing openmindedness on the part of students toward Christianity, not as against the claims of another religion so much as against the blackness of no religion, and a morality without foundation and final authority. Misunderstandings as to the real meaning of Christianity are gradually disappearing; students are groping toward a light to guide them through the mazes of everyday life, mazes due to many unique causes, such as the transition period through which Japan is passing; and many students are finding in a personal attachment to Christ the thing which will keep them strong in temptation, and make possible the development of a positive life of truth and purity. True, the teachers and heads of girls' schools are more conservative, as a rule, in their attitude toward Christianity than are many in the boys' schools, and the girls themselves are not so advanced and independent in their ways of thinking. But times are changing, and the universal longing of the human soul for God, is manifesting itself among girl students, in a growing interest in Bible study, in church attendance, and in other ways. The Young Women's Christian Association, whose special sphere of action is at present within this student field, has found it to be the case, that the

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girls with whom it has come in touch in the so-called government schools are more anxious to study the Bible than to study English. This desire can be readily tested, because, in Tokyo at least, where the largest work is being done among girl students, the same class does not provide opportunities for studying the Bible and learning English. Whether this is a universal testimony or not among others who work among girl students, I cannot say.

At any rate, difficult or easy as the field may be, the opportunities for service are tremendous. One need not minimize the difficulties, such as the natural indifference of the average girl of from 16 to 20 to the deeper claims of life; although my opinion is, that in Japan the girls of this age think more about spiritual things than does the average girl of the same age in the West. The difficulty is, that for the average girl here there is no solution for her problems unless she touches the real spirit of Christ, and that spirit is hard to find among the large non-Christian population in which she lives. As has already been said, the school girl of to-day is in sad need of counsel, and she fails often not because she is weak above her sisters, nor lacking moral fibre, but because she does not know. "My people perish for lack of knowledge." That Christ, with all He means of the spirit of power and truth and service, is the sufficient knowledge for which, consciously or unconsciously, the girl students are groping, I have no doubt. That He can create in Japan and in every other country a renewed womanhood, I believe, not because I have always been accustomed to believe it, but because I have seen in this country and in others that touch of the Master upon the lives of girls, which has transformed and

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purified and made womanhood beautiful. And our prayer for Japan is, that in all the new opportunities that have come to young women, with the accompanying dangers and temptations and perplexities, there may be established, as the foundation of the home life of the nation for which women are pre-eminently responsible, that foundation other than which no man can lay.

A. CAROLINE MACDONALD.

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CHAPTER VI.

MISS TSUDA'S ENGLISH INSTITUTE.*

To understand the work of Miss Tsuda's school, it is necessary to know something of the woman who is its inspiration.

Ardent enthusiasm, thorough knowledge of the world, great practical ability, and the faith that removes mountains, are a rare combination; but Miss Ume Tsuda has them all. A Japanese, thoroughly Japanese in all her interests and sympathies, she has had the great advantage of knowing the best not only of her own country, but of Western civilization also. Some time in the early seventies, five little Japanese girls, Ume Tsuda, then but seven years old, being one of the number, were sent by the Japanese Government to America.

When they reached the Japanese Legation at Washington, there seemed no place for them anywhere. For some time after their arrival they lived by themselves with only hired attendants, and very homesick and miserable they were. At the end of six months, however, two of the girls returned home, and the other three remained: Marchioness Oyama, adopted by Dr. Leonard Bacon; the second, who is the wife of Admiral Uriu, by J. S. C. Abbott; and Ume Tsuda, by Mr. Charles Lanman, of Washington.

For ten years Ume Tsuda lived as the cherished daughter of the Lanman household, receiving all the care and training that such a relationship implies. At the end of ten years she returned to Japan, having perfect command of English, and understanding

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* From a circular of the school.

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Western life as only those can understand who grow up in it. She reached home to find herself a stranger in a strange land, ignorant not only of the manners and customs of her own people, but even of their very language, though it was her native tongue. A nature less strong than hers might have failed to reconcile the old and the new, and on going from the freer to the more conventional life have spent itself in discontent and vain regret. But Miss Tsuda loved her country and set herself resolutely to work to overcome the difficulties, to master her native tongue, no small undertaking in itself; to learn the ways of her people; in short, to be as good a Japanese as she had become an American.

She was soon appointed interpreter and teacher to the wife of an official high in the Japanese court. Her experience there was of great value, both for the training it gave her, and for the friends she made in the highest circles of Japanese society. At the end of six months she was called home by her mother's illness, and when she was again free, was made teacher of English in the Peeresses' School, then just opening. This school, which is under the direct supervision of the Empress, is the most conservative school in all Japan.

After teaching for some time, she decided that, to do the best work for her pupils, she must herself have the advantage of further training; and having obtained leave of absence from the school, she went to America and enrolled herself as a student at Bryn Mawr College. There she remained for three years, not working for a degree, but devoting herself to English, philosophy and science. In science she showed such marked ability, that during the last year of her stay she aided the professor of biology in original research.

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In 1892, on the expiration of her leave of absence, Miss Tsuda resumed her duties in the Peeresses' School, and in 1897, she was also made lecturer in the Womens' Higher Normal School, a high government position. In 1898 she made a third visit to America, this time as a delegate to the International Federation of Women's Clubs, held in Denver that summer. By the invitation of many ladies interested in women's education, she spent much of the following winter in England, studying educational methods. This last visit brought her into great prominence in Japan, and on her return to Tokyo she was even granted the special honor of a private audience with the Empress, an extreme mark of Imperial favor.

It had long been Miss Tsuda's hope that she might start a school which would offer women in Japan an opportunity for higher work. In this connection a friend in Tokyo wrote: "Miss Tsuda occupies a unique position here. No one doubts her ability, her honesty or her Christianity. Whatever stand she takes, every one knows exactly where to find her, and she has won her way just by sheer force of honesty and ability to a position of universal respect. The work that she proposes is a very great one." And Bishop McKim, who has long been her friend, gave this testimony: "Miss Tsuda is an enthusiast on the subject of the education of Japanese women; but she has what is wanting in many enthusiasts—knowledge founded upon successful experience. Teaching has been her profession for many years, and I know of no woman in Japan whose reputation as an educator stands higher than hers. She is pre-eminently qualified for the work she wishes to do as a Christian teacher of Japanese girls and young women. I am positive that her work will be a success from the beginning."

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Such is the woman, who, in the face, not only of obstacles standing against an effort to give higher education to women, but also of great pecuniary difficulty, resigned her position in the government schools, together with her official rank and title, so that she might be free to do her work in the lines she felt were needed for Japan. What has been accomplished even in the few years since that time may best be seen from the accompanying report of the school.

In April, 1904, the Joshi Eigaku Juku graduated the first class from its full three years' course, the graduating class of the year before having taken only the last two years' work. In those three years and a half since it opened, in September of 1900, the growth of the school had astonished even those who had most faith in its ultimate success, and it has been no small strain to keep up with the constantly increasing needs, not only of space, but of a suitable teaching staff. That it has been done—at least as far as absolute necessities were concerned—is due to the help of friends on both sides of the globe, who have given the support in money and time which have made the school a possibility.

Early in 1900, Miss Tsuda wrote to some of her personal friends in America, asking whether they could help her to carry out a plan which—as many of them knew—she had long had in mind, namely, to open a school for girls, and especially for those who wished to become teachers, where they could be educated under Christian influences, and given a more advanced course than was yet open to them elsewhere. She asked whether it was possible for her friends to raise four thousand dollars with which to obtain a house where she might make the experiment. Miss Tsuda believed that in five years she

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could prove to the Japanese world the capacity of women for advanced education, and that by the end of that time the school would make for itself a place from which it might graduate into a still higher institution. Her plan was to begin by making a specialty of English, on account of the great demand for it, which she felt sure would make financial success possible as no other subject would; and she felt also that the moment for the experiment had come, both because of this growing demand for English and for well-trained English teachers, and because Miss Alice M. Bacon was now prepared to fulfil an old promise and return to Japan to help start the school.

The result of these letters was that a number of Miss Tsuda's friends made themselves into an informal committee, with Mrs. Wistar Morris, of Overbrook, Pa., at their head, and wrote to Miss Tsuda, that, while they could make no definite promise, they would do what they could towards raising the four thousand dollars, or a part of it. Before leaving for Japan, Miss Bacon attended a meeting of the committee and their friends and sympathizers, at the house of the Misses Blanchard, Walnut Street, Philadelphia, and told in some detail Miss Tsuda's hopes and plans.

Meanwhile Miss Tsuda had decided to go forward in any case and do what she could, and accordingly resigned her position in the Peeresses' School and rented a small house, where on September 11th, 1900, the Joshi Eigaku Juku opened with fifteen pupils. The only teacher besides Miss Bacon and Miss Tsuda was Mr. H. Sakurai, who has thus been identified with the school from the beginning. From the beginning, also, the Marchioness Oyama has given the undertaking most valuable encouragement

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and support in the character of *Komon*, which may be freely translated "Honorary Adviser."

Such encouragement was of no small value during that first winter, when the school literally had need of all things; for, while its Japanese friends were sympathetic, their gifts were of necessity small. Miss Bacon's typewriter often came into play, to provide extracts for the literature classes; and hymns so copied did duty at morning prayers, one serving for a week, while the next was being prepared. But the enthusiasm of teachers and pupils alike carried them over the difficulties and discomforts of lack of books, cramped space, scanty furniture and poor light. Indeed, no little share of the credit for the school's success belongs to the first class of students. Miss Tsuda had announced a three years' course in English, leading up to the government examination for teachers' certificate, a preparation offered in that branch by no other girls' school; and the greater part of those who entered were graduates of other—chiefly mission—schools, some of whom had already been teachers, and wished to go up for these examinations for the coveted higher certificate. Their earnestness and responsiveness were not only most encouraging to the instructors, but established a certain standard of zeal and character which we hope will always continue to be the spirit of the school.

By the first of January, 1901, the number of day and boarding pupils had increased to thirty, and the tiny seven-roomed house was most uncomfortably packed, while there were fresh applicants for the new school year, which in Japan usually begins in April. As increase of numbers meant increase of fees, with comparatively little additional expense, it was most desirable to find some way to accommodate

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the new applicants. Just at this time the first gift—$2,000—was received from America. It was now possible to make the much-desired move. To find a suitable building within the limit of price was not easy, especially as there was not enough for house and land both; but, after much perplexity, Miss Tsuda purchased a large old house at 41 Motozono Cho, Kojimachi, and leased the ground on which it stood for $30 a month, building besides a small house of six rooms as a teachers' house. The school house and the necessary repairs on it cost $1,500; the teachers' house, $700, to cover which the American drafts came just in time.

Far from sumptuous the old house certainly was, with leaking roofs and sagging beams, but at least for the moment there was enough room, and the move was made with much rejoicing. There was now fairly comfortable accommodation for twenty boarders and about forty day scholars, which seemed ample provision for growth, at least for two or three years to come. But by July the total number of pupils had run up to fifty, and before the end of that year it was evident that the school would soon have to make another move, or sacrifice a part of its capacity for usefulness.

By the end of December the total amount of money given by the committee was $3,900. Contributions from friends in Japan also amounted to *yen* 3,520.40. The greatest gift to the work, however, was personal contribution of time from many teachers, both foreign and Japanese. Without this help from some of the best teachers in Tokyo, the school could hardly have come through its first difficult years, and certainly could not have had its unexpected success.

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By this time Miss Bacon's promised two years were up, and in April, 1903, she returned to America. Two months later, Miss Anna C. Hartshorne came out to help Miss Tsuda, but remained only till January. She returned to Japan, however, in February, 1904. In the meantime Miss Fanny Greene and Miss Mary Very joined the teaching staff, and the Japanese teachers numbered seven.

In the summer of 1902 an opportunity came to purchase a most desirable property at 16 Goban Cho, close to the Motozono house, containing nearly 500 *tsubo*, or 100 feet front by nearly 300 feet depth, and situated on high ground, directly behind the British Legation. This property originally belonged to the American Church Mission, and had on it a building which had been the dormitory of a girls' school. It had been sold to a private school, and the owner was willing to sell it back for what she had paid the Mission, namely, $5,000 for the house and ground, a price much below the market value. Miss Tsuda's advisers urged her not to let such an opportunity slip, and a personal friend enabled her to borrow what she lacked of the purchase money. Early in the following year, a most welcome gift of $6,000 from Mrs. Woods, of Boston, finished paying for this property and for a strip 50 feet wide alongside of it, without which there was not space enough for the buildings immediately necessary.

By the end of January, 1903, a school building was put up with gifts from friends in Japan. It contains an assembly room and reading room, which can be thrown together by taking down partitions, and three class rooms, teachers' room and office. A second building, put up the following summer (1903), provides six more class rooms and a large room for the scholars. The two houses are connect-

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ed by passages both upstairs and down. Finally, in the winter of 1903, a dormitory was built, accommodating thirty girls. The dormitory and school buildings are all in Japanese style, and cost $5,243. A small gymnasium was also put up during the war time in the summer of 1905, chiefly through the aid of graduates. All the buildings were finally paid for in September, 1906, the last payment of $2,000 being through the effort of the Japanese committee formed that year. A piece of ground adjoining is held for the school at present in hopes that some day it may be paid for. Its original value was $5,000, of which only $1,200 has been paid.

In September, 1904, the school was incorporated, and previously, in March, the standing of the school was recognized by the Department of Education as a Semmon Gakko (Special School). In 1905, the same department granted to graduates of the normal course of the school the teacher's license in English (admitting to positions in government high and normal schools), a privilege given to no other private school in Japan for girls. Under the new rules, which place the school on the same standard as the regular graded series of government institutions, all who enter the three years' course must pass the government high school graduating examinations, which include Japanese literature and mathematics, science, history, geography, etc. Thus far the literary course is the only one offered after entrance, Japanese, Chinese, ethics, psychology, history, etc., being included. The school's ideal is to add a science course at the earliest possible moment. It is simply a question of money. Much of the teaching in the school is still given, and all available income goes to teachers' salaries, so the further courses must wait.

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In 1906, in the sixth year of work, the school had thirty-one graduates. Of these, eight have passed the government examination for the English teacher's certificate, nine are teaching in Tokyo government and private schools, and two are in the country, while several have worked in other lines as interpreters or governesses. Many of the undergraduates and graduates help themselves through the course by giving private lessons in English, which from the third year on they are quite capable of doing well.

Those who graduate in the teachers' course are obliged to teach a certain number of hours a week in Miss Tsuda's own school before graduation as a part of their regular training, besides attending her course on teaching.

School opens with a short religious service, given in Japanese and English on alternate days. This the girls in the boarding home are required to attend and the day scholars are encouraged to do so; the same is true of attending a church service on Sunday morning and the Sunday School in the afternoon. In all things it is the object of the school to develop character; to strengthen the girls not only mentally, and physically, but spiritually; and to make them feel that the true object of study is not their own personal pleasure or advancement, but the power to help others.

It is the belief of Miss Tsuda also, that what would best help Japanese girls adequately to fill their place in the new life of their country is an understanding of Western ideals and Western thought,—a key to which is the study of English.

Dr. John H. DeForest, one of the oldest missionaries to Japan, says: "There are many excellent schools for the education of girls in Japan. The

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educational department is very much in earnest in developing government schools for girls. There are many finely-equipped missionary schools for the higher education of girls. But Miss Tsuda's differs from them all in being the only one that is Christian, yet interdenominational; that is, Japanese, yet international."

Such are a few of the facts of the school, which has struggled under heavy financial burdens, since rates for board and tuition are low, 11 *yen* ($5.50) a month for board and tuition. Its future needs are most pressing, since, without more school rooms and a new dormitory, the work is restricted and the school must sacrifice its usefulness. The school now numbers about 150, all that can be accommodated, with a waiting list, applicants for entrance often being double the number which can be taken.

Short as its time has been, the school has more than proved its right to a place; it takes only the means to add all the departments of a college. The girls are ready, the teachers are ready; but without an endowment nothing more can be done. Higher education cannot pay for itself in Japan any more than elsewhere. But the girls must be educated; modern life demands it; if they know nothing of Western thoughts, the gulf between them and their modernized husbands is far wider than in the old days. Fifty years ago America forced Japan to open her doors to the world, and Japan to-day is very grateful. May we not hope that Americans will help to open what is best in the Western world to the women of New Japan?

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CHAPTER VII.

CHRISTIAN SCHOOLS FOR GIRLS.

The history of Christian schools for girls in Japan is short but full of interest and significance. Fifty years ago the work of the Protestant missionary had not yet begun in Japan. In 1859, the first missionaries arrived, but not until eleven years later do we find even the beginnings of Mission Schools for girls.

In 1870, Miss Kidder (Mrs. E. R. Miller) opened a class in Yokohama under the patronage of the Governor of Kanagawa Prefecture. This class was the beginning of the school established as Ferris Seminary in 1875.

In 1871, Mrs. Pruyn, Mrs. Pierson and Miss Crosby, representatives of the Woman's Union Missionary Society, arrived and opened a school for girls at 48 Bluff, Yokohama. In the following year it removed to its present site at 212 Bluff.

In 1873, '74 and '75, women representing the American Episcopal, Baptist, Congregational, Methodist Episcopal and Presbyterian churches arrived and started the schools now widely known in Japan and America. The following table will show the beginnings and growth of the schools first opened.

Date	Name	Mission	Enrollment 1st Year	Enrollment 1908
1871	Kyoritsu Jo Gakko	Woman's Union Mission	18	108
1874	Aoyama Jo Gakuin	Methodist Episcopal	15	280
1875	Ferris Seminary	Dutch Reformed	35	206
1875	Kobe College	Congregational	—*	200
1875	Suntai Eiwa Jo Gakko	Baptist	32	75
1876	Joshi Gakuin	Presbyterian	8	250
1877	Rikko Jo Gakko	American Episcopal	10	150

* Five boarders and a few day pupils.

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Although less than forty years have passed since the beginnings, it is difficult for us who stand to-day in the midst of the multitudes of eager girl students to picture the Japan into which the pioneers came. The government system of education was promulgated in 1872, in connection with which the following ideal was presented: "Our plan is to extend the advantages of education to all classes of people, including nobles, gentry, farmers, artisans and merchants, and also to the women of these classes, until there shall be no family in the Empire and no member of the family untutored in useful arts and learning." The Educational Department was instructed to provide education for women of the same grade as that for men. In the same year, 1872, the Ei Jo Gakko (school for the study of English) was opened in Kyoto, and in Tokyo the Tokyo Jo Gakko, which was reorganized in '74 as the Higher Normal School for Women. We have noticed that Mrs. Miller's class in Yokohama was begun under the patronage of the governor, and we learn that the Kobe Girls' School received the encouragement and help of the Daimyo of Sanda. One of the founders of Aoyama Jo Gakuin was Mr. Sen Tsuda, a well-known educator, recently deceased. But in spite of the favorable attitude of the government and the sympathy and co-operation of some leading Japanese, the work of the pioneers was not easy. The people were not ready. Public sentiment in favor of the education of women had yet to be created. Prejudice was so intense that very few were found in the first years willing to meet it. The story is well known of the little girl who went to school for some time disguised as a boy rather than meet the criticism that girls had to meet in those days. We are told that some mothers even feared to trust their children to

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the foreigner, thinking that they would be killed and parts of the body used in making medicine. The prejudice of ignorance and the prejudice of custom were high walls shutting out the new learning. Even the government found such difficulties that the system inaugurated in 1872 was dropped in 1879 and the people declared free to educate their children as they might choose. This condition, however, lasted only about a year, when a new system was promulgated and compulsory education extended from sixteen months to three years.

The first schools were after foreign models. The missionaries, of course, had everything to learn about Japanese customs and language. Their ideals were those of their own land and these were unknown to the people of Japan. It is not strange that the missionaries followed their own ideals and made their plans in accordance with them; neither is it strange that the people of Japan did not want their women foreignized. But the short experience of one year taught one missionary that knives and forks and even a "foreign" bath are not absolutely essential to Christian education! Chopsticks with all that they represent came into her school to stay.

In the school proper it was not so easy to make adjustments. Japanese Christians and Japanese teachers were yet to be trained. Of necessity, much of the teaching had to be done in English, with the result that the students gained an excellent knowledge of English, some knowledge of the branches pursued and very inadequate training in their own language with its difficult system of reading and writing. It is a matter of regret and the ground of a most common criticism of mission schools in general that this condition, that arose out of necessity, has continued, to some extent, long after the neces-

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sity disappeared. The cause of this criticism should be removed by providing in our schools as thorough courses in Japanese as are furnished in government schools.

By 1885 there were at least fifteen boarding schools for girls under Christian management, with between 600 and 700 students enrolled. At the end of that year there were nine Koto Jo Gakko recognized by the government, with 616 students.

In 1888 the statistics show a marvelous rise—thirty five mission schools with more than 3000 girls in attendance. But in that same year a wave of conservatism began to spread over the country. Everything national was brought to the front, everything foreign—even foreign language—was in disfavor. Christianity, as a foreign religion, was fiercely assailed. It is needless to say that girls' schools and especially Christian schools suffered a marked decline. After more than ten years, the number of students in attendance had not quite come up to the number recorded in '88, when in '99 a difficulty of another kind appeared.

The regulation of that year concerning Religious Education prohibits the teaching of religion and the performance of religious ceremonies, even outside of the regular course, in government and public schools and in private schools that become recognized Koto Jo Gakko by adopting the prescribed curriculum. Grave fears were entertained as to the effect of this regulation on our Mission Schools, but girls' schools of secondary and higher grades met with fewer difficulties than boys' schools and primary schools. It was not essential in any way that our schools should have the same standing as government and public girls' schools. There were not many of the latter, and, with rare exceptions, the Mission

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Schools could offer greater attractions. Mission Schools have continued to grow, until now there are fifty-two with more than 6000 students enrolled.

In the meantime the public Koto Jo Gakko have increased greatly in number, there being, according to the last report of the Minister of Education, one hundred such schools with nearly 32,000 students in attendance. Not only has the number increased but the efficiency of the schools is constantly increasing. The equipment is admirable and the standard for teachers is constantly rising. Nor are the authorities satisfied with present attainments. The Minister in his report points out the fact that the number of girls in the Koto Jo Gakko is less than one third the number in schools for boys of equal grade and says: "Special attention must be paid in future to the education of women."

The problems of twenty years ago are no longer our problems. Public sentiment in favor of the education of women has been created. Girls and young women everywhere are most eager for education and even old fashioned relatives yield to their entreaties and postpone, for the sake of education, the all important question of marriage. But the year 1908 is not without its problems for Mission Schools for girls. After eight years of comparatively quiet growth, another regulation of the Educational Department bids us at least stop to think as to our future.

Heretofore, any one could apply for examination for teacher's license for Koto Jo Gakko, but in April, 1907, a regulation was issued to take effect in 1909, according to which graduates of schools not recognized by the Department of Education are practically excluded from special schools and from the examination for teacher's license. These two definite privileges, together with the advantage that belongs

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to anything bearing the stamp of government recognition and approval, will be lost to Mission Schools, unless some new step is taken at this time.

The situation has been discussed in several quarters, but, perhaps, has been stated nowhere more clearly than by Dr. Motoda in an editorial of the *Kirisutokyo Shuho*, Jan. 17, 1908, from which the following is translated:

"There are three ways in which Mission Schools for girls can survive the present crisis. First, they may become regular Koto Jo Gakko with all government privileges. This plan excludes the Bible from the school curriculum but leaves a wide margin in which to give religious education, and we must remember that the best results cannot be obtained by forcing religion upon students. Second, they may take concerted action to equip themselves according to the requirements for Koto Jo Gakko and then to secure privileges, just as many Mission Chugakko have secured government privileges. Third, if neither of the above plans be feasible, Mission Schools would better discontinue the work of general education and confine their attention to the courses of study for which they are specially qualified, such as, special courses in English, Western Household Economy, Foreign Music, etc."

Rikkyo Jo Gakko (American Episcopal), following the example of Rikkyo Chugakko, has adopted the first course and has recently been recognized as a Koto Jo Gakko with the same standing as a government school.

Aoyama Jo Gakuin (Methodist Episcopal), following the example of Aoyama Gakuin, has adopted the second plan. Six years ago it took the prescribed Koto Jo Gakko curriculum as the basis of its course of study, modifying it by courses in Bible and addi-

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tional English. It therefore does not have the restrictions of those schools which adopt the prescribed Koto Jo Gakko curriculum without modification but is recognized as of equal grade with them and is granted equal privileges. There are no restrictions whatever in regard to religions instruction according to this second plan.

Thus far these two schools are the only ones that have taken definite action. Others are considering the matter. To the writer of this article, who has come so recently to Aoyama that she has had no part in forming the above plan, the course taken by Aoyama Jo Gakuin seems ideal. No freedom is given up and definite privileges are gained—not the least of which is a favorable position before the Japanese public. We are in Japan; we are helping to train Japanese young women. Our object is to form in them genuine Christian character. As we look back over a brief history, we must see that it has never added to the attractiveness nor power of Christianity in Japan to present it in a foreign garb. From the beginning hostility to Christianity has been hostility to what seemed *foreign*. Anything that puts our Mission Schools in accord with the best in the national life gives to Christianity a better opportunity to work.

From this brief review of the salient points in the history of Christian schools for girls in Japan, we may learn several facts that are suggestive and helpful to a better understanding of our present situation and outlook. From the beginning there have been some Japanese leaders, even among non-Christians, who have welcomed our efforts and encouraged and helped our work. We believe that there are many such men to-day and that the regulations that have seemed to add difficulties are in no way directed

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against Christian Schools but are for the purpose of bringing to a higher standard all private schools under whatever management.

Mission Schools have done a great work for Japan in helping to overcome prejudice and to create sentiment in favor of woman's education by giving practical proof in their graduates of the wisdom of such education. A study of the graduates of Mission Schools for girls would find them as teachers in public as well as private schools throughout the country, nurses in hospitals, students abroad, a few in offices, and of those who have been out of school ten years nearly all in homes of their own. In works of charity and reform they are leaders. The great majority are Christians, though often, because of opposition in the family and the duty to obey, a woman must cherish her faith in secret. Unfavorable criticisms may be passed on Mission Schools and their graduates—and we hope to profit by all just criticism—but, taking a general view, we must believe that they have the confidence of many educational leaders and of the Japanese public.

What of the future? Dr. Motoda has stated three possibilities. In adopting the second, we retain the right to bring every proper influence to bear in forming Christian character during the important years of adolescence; we give to those who are to form the Christian community of the future the broad foundation of a general education rather than the one sided view of too early specialization; we gain for Christian students, and so for the Christian teachers of the future, privileges equal to those held by any in the country.

For many years Mission Schools led in the education of girls. A teacher returning to Japan after an absence of ten years finds the attitude of students

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quite changed. Then an education was a rare and much prized privilege. To-day it is a matter of course to many. What was accepted then with grateful appreciation, may now be looked at with eyes that compare and criticise. If Mission Schools are to lead, as in the past, they must be prepared to do such genuine work that they can stand the test of comparison. They may fall behind government schools in size and equipment, but they must have well trained Japanese teachers of strong Christian character, who shall make the intellectual life of the school of recognized superiority.

Fortunately what is essential to the welfare of the schools is coming to be more and more possible. A class of Japanese teachers of high grade is being developed; among these are many earnest Christians, so that it is no longer impossible to find Christian teachers with the proper intellectual qualifications. The success of our schools will depend more and more upon the ability and character of the Japanese teachers.

Along with the growth of public sentiment in favor of woman's education and the development of a class of efficient teachers is an increased financial support. Several Mission Schools report that, apart from the salaries of foreign teachers, from one half to two thirds of the current expenses are met by students' fees.

In the beginnings the Mission Schools were carried on largely by foreigners for Japanese; to-day they are by foreigners and Japanese for Japanese; surely in the future—we may not say how near or how remote—they will be carried on by Japanese for Japanese. As the statistics in Miss Macdonald's paper show, there is greater opportunity to-day for the Christian school than ever before, for the demand for education

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for women far exceeds the provision made for it by the government. The Japanese church is not yet able to meet this opportunity. To-day these schools need to be equipped and strengthened as never before that they may fall behind none in efficiency. To-day they need the help and support of the mother church.

A child is born, is cared for and trained. She grows and develops and under her mother's direction learns to do many tasks. One day, this daughter, well developed, well trained, takes up the full responsibilities of life and is a power in the world for all that is good and beautiful and true. The mother is glad and rejoices in her daugher and prays that she may increase in power and usefulness.

AMY G. LEWIS.

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CHAPTER VIII.

EVANGELISTIC WORK.*

Last year's issue of the CHRISTIAN MOVEMENT was quite unavoidably delayed until the end of the year, and therefore it was thought well to include in it much which otherwise would have appeared in the present issue. In some respects it really covered two years, and this is true of the evangelistic work of the missions quite as much as of the other departments. Hence all that is needed now is something of a supplementary character.

Mr. Mott is reported to have said lately, that, after visiting most of the great mission fields, one of the impressions left in his mind was that the workers everywhere were optimistic. As Japan was one of the lands fortunate enough to have a visit from him last year, he must have included us in this, and very properly; for the tone of all the reports is that of hopefulness based on a year's experience of steady advance of a quiet and healthy nature with no extraordinary ingatherings anywhere nor any serious reverses,—unless the terrible fire at Hakodate can be so called.

Following the alphabetical tradition of this book, the Baptists must be named first.

Rev. S. W. Hamblen writes,—

I am unable to indicate any very striking and significant phases of evangelistic work in our Mission for 1907. I can only point out some of the general phases.

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* This report was compiled by Rev. C. H. Shortt.

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In the direct work of evangelization there has been noted a greater readiness to listen than for some time previously, but the readiness to act is by no means equal to the readiness to listen. In several places, however, there have been especial ingatherings. Morioka showed about three times the baptisms that it saw the previous year; Yokohama shows a large increase in converts over 1906, largely the result of the work at the Theological Seminary Chapel; and Kobe, including Hiogo, has had a large ingathering. Other places have in general maintained the usual interest and witnessed the usual results.

Aside from the regular and direct evangelistic work the following agencies may be mentioned:—

For some years there has been a Baptist Home Mission Society, but it has not been active. This last year, however, it has taken a forward step and placed a man in Nagoya, in which city there has not been any Baptist work. In the work of the Home Mission Society there seems to be an increasing interest on the part of the churches at large. It is purely a society of the churches, having no relation to the Missionary Union and receiving no subsidy from it.

The Tokyo-Yokohama district has a local Missionary Committee, which, through the co-operation of the pastors and evangelists, carries on special work as special opportunity offers. This, also, is a purely native effort.

Still further, the Tokyo workers, pastors and evangelists, help each other out in special meetings according to a settled schedule.

In this connection it may be said that Baptist men took their full share in the evangelistic work carried on at the Ueno Exhibition during the summer months.

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The Mission has two General Evangelists, supported by a special fund from home, who go from place to place as special meetings are wished. One has his headquarters in Tokyo and one in Kobe. They have been in great demand, so much so that their time and strength have not sufficed for the calls made upon them. Wherever they have been, gratifying results have been seen. Another man, supported from the general treasury, also holds himself ready for calls for special service and marked results have attended his labors as well as that of the two above mentioned.

The special interest in Morioka was among young women and a Y. W. C. A. has been formed among them. In it there is much interest.

Osaka has become better equipped for evangelistic work during the year than ever before. A new site, in a most busy center, has been secured for one of the churches and the new building will soon be under way. The opening of the new Home for Bible Women was an occasion for a week's special effort, with most successful issue.

In Tokyo a new Central Tabernacle is well under way and will soon be the scene of active work.

A special influence in the work in Yokohama is the chapel where meetings are held almost constantly under the auspices of the Theological Seminary. Scores attend the meetings and conversions are constantly taking place. The students are most interested in the work of this chapel and zealously prosecute it under the supervision of an experienced evangelist.

An indirect evangelistic influence is the Special Session of the Seminary held in January and February of each year. Evangelists and laymen come from all sections for the month's work and

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return to their homes energised for aggressive work.

The work of the "Fukuin Maru" among the islands of the Inland Sea is the only work being done among them. It is steadily gaining influence among the people of the islands and tangible results are seen in increasing quantities.*

In connection with the Tokyo Tabernacle referred to above, the following extract is interesting ;—

As our Tabernacle roof timbers were about to be raised, the question naturally arose among the workmen how we were going to celebrate, or rather help them to celebrate. Of course, we told them that the building was for the worship of the one true God and besides that we did not believe in the liquor business. However, the opportunity to leave a good impression on the men seemed to us too good a one to lose, so at the close of the day a week before Christmas a couple of the workmen, in response to a hint given them, made a bonfire on the ground within what is to be the prayer meeting room, and near it a little platform, using for the purpose one of the much used mortar boards, and placed on it a table and a couple of chairs. Then just as the shadows began to gather, the contractor called the workmen together from the different parts of the building.

We shall never forget the scene as in the gathering darkness about thirty workmen stood around that fire, and, with hats removed, listened most respectfully to the little service, almost impromptu, of the three Japanese Christians and four missionaries, who had been present watching the work. We sang "All hail the power of Jesus' name"; one of the Japanese brethren read the prayer of Solomon

* See special article in Chapter X.

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at the dedication of the Temple, another led in prayer, and another gave a short talk as to the purpose and use of the building and a touching personal exhortation to the men ; and the doxology and benediction brought the meeting to a close. A little present from the committee to each of the men, and a good dish of buckwheat noodles soup, given by the brother who had made the address, sent the men away happy and, we trust, with an impression they will not soon forget. C. H. D. FISHER.

Here is a glimpse of the work among the lepers ;—

I shall always be glad that for my very first breath of Christmas, Miss Whitman took us to the Leper Hospital at Meguro. The missionary guests sat in a little room with bare floors and chairs, a baby organ and a Christmas tree. When all was ready, the doors were removed which formed a a partition, and before us on their cushions on the *tatami* (matting), sat the lepers. In the front row there was such a pretty little girl, fair and sweet, except that her hands were bad, and her poor little feet we knew were worse. But in her eyes there was a look which haunts one, a look of horror. She is, they say, the joy and pet of all the lepers, always cheering them up. Near her was an older girl who had been there only a few years, only who looked like an old woman. There were small boys, too.

The room was beautifully decorated, and upon one blackboard was a sheep asleep under the stars, on the other a "wise man" on his camel,—all the work of their own poor hands. They carried out a long and beautiful program of hymns and scripture recitations, and laughed most heartily when Mr. Kimura told them in his inimitable way of his trip

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to Bethlehem. Not one leper has died there without accepting Christ! (Miss) Edna Linsley.

In the far south in the Liu Chiu Islands the work goes on;—

Very encouraging reports come from Liu-Chiu. The organization of the church and ordination of Bro. Haraguchi seem to have inspired the believers to more earnest efforts. Over twenty have been baptized this year. I had hoped to get down to Naha this month, but the necessary repairs to the Hyogo preaching place will prevent my getting away before the New Year. With a pastor there now, it is not as necessary as heretofore for the missionary to make frequent visits, as the pastor fulfils all the duties which awaited the coming of the missionary. Robert A. Thomson.

And here is a bit from the North:—

Among recent baptisms in Morioka are representatives of nearly every school in the city, two being teachers who are already helping efficiently. The wide reach of our work is further seen in the fact that many of our student members scatter for the vacation to their homes in all parts of this wide field. So far as possible, they will there teach their newly found faith. This will be, necessarily, the most primitive kind of work. Will you not pray that special grace be given such volunteer workers? While in Morioka, they are helpfully surrounded, but in the remote villages they need constant intercession that their zeal fail not.

At Ichinohe, a small town an hour's ride on the railroad toward Aomori, two business men of maturer years have recently made a public profession of Christ by baptism in a mountain stream that

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flows thro the town. They seem to be more than usually substantial,—good foundation stones for the church of Christ we expect to see in that place. Baptism by immersion was no novelty to them, as the Greek church has formerly been active here.

HENRY TOPPING.

The fact that in the last issue so much space was given to the Methodist Missions may be the reason why little material has been provided for any account of last year's work. We have however one valuable letter from the Southern Methodist Mission:–

There has not been a time since the founding of the Mission twenty-one years ago in which work has been pushed with more energy or with better results. It has been a year of advance in nearly every line of missionary activity, whether looked at from the standpoint of growth of numbers or increased facility for larger effort.

Moreover, it has been a year of historic importance in that it has witnessed the union of three of the Methodist Mission Churches into one independent Church, known as the Japan Methodist Church, or *Nippon Mesojisuto Kyokwai*, a movement in which the Southern Methodist Mission has taken a leading part from the beginning.

As indicating the advance along the lines of better equipment may be mentioned the following: Three new missionary residences have been completed, one at Kobe, on the grounds of the Kwansei Gakuin, one in Kyoto and one at Uwajima. Three new churches have been built and dedicated; one a brick building for the East Osaka congregation, the other two, neat and well arranged frame buildings in Yamaguchi and Nakatsu. Also work has been started on a new church building for the West

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Osaka Church. It is to be a brick structure and when completed will be the best church building in that city. In addition to these, land has been bought both in Hiroshima and Kyoto for the erection of larger and much needed churches. During the year a new building has been erected in Hiroshima known as Fraser Institute, where a Night School is conducted by the resident missionaries in the interest of young men; also during the day the building is used for an additional kindergarten. In Kobe, new property has been bought for the Palmore Institute for the purpose of making permanent provision for this popular and deserving institution. The new building has already been contracted for and work begun. When completed, the whole cost of the property for land and buildings will be about *yen* 35,000.

In addition to the above, very much has been done in the way of repairs, including that which was done on the Kwansei Gakuin Main Building, the Lambuth Memorial Bible School, the residence of the Principal of Palmore Institute and that of the Dean of the Kwansei Theological School.

The growth in membership of the church has been very gratifying, being 12 per cent increase.

One of the districts reports an increase of 57 per cent in the finances over that of last year.

Activity in Sunday School work is a matter deserving special notice. I take this sentence from the Year Book published by the mission: "We report 5451 scholars to 1774 church members, or a little more than three to one."

The visit of Dr. and Mrs. Hamill to this country as specialists in this line of work, we believe, gave an added interest in Sunday School work wherever they went.

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The educational work was never more encouraging. The enrollment of students in the several schools reached 1572, including 278 kindergarten children.

The Lambuth Memorial Bible School sent out four graduates as Bible women into the field during the year; and they have been doing satisfactory work.

The Kwansei Theological School added two more to the list of graduates who are engaged in the work of the ministry.

The Hiroshima Girls' School has added another successful year to those which have helped in winning for this institution the place in the public confidence which it holds and so well deserves. The Principal says: "The new building, with its spacious class-rooms and commodious chapel, has made better work possible." C. B. MOSELEY.

The work of the Presbyterian group goes on steadily and hopefully. Here are a few extracts from letters:—

Coming now to the work in the field here in Japan, we must mention the fact that three churches supported by the Mission became self-supporting last summer, viz., Kanda, Tokyo; Iwanuma, Miyagi Ken; and Higashi Rokuban-cho, Sendai.

The evangelistic work connected with our Mission is acquiring a more and more permanent basis in that the number of church buildings is increasing at a commendable rate. For the contemplated House of God at Yonezawa, Yamagata Ken, the money is already in hand, while an option has been secured on a desirable lot in Fukushima, Fukushima Ken. Besides, Rev. H. H. Cook has good reason for believing that he will be in a position to put up a

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church building in Sendai during the coming summer. This will make the fourth Church-of-Christ-in-Japan building in the city.

The Kanazawa Church recently celebrated its 25th anniversary by three days' special meetings. Messrs. Uemura and Kiyama were the speakers. The church was packed each night and about 60 inquirers resulted.

At Kameyama, near Tsu, at a recent communion service, there were 26 communicants and two baptisms. A little over two years ago there were no Christians at all at this place. At Shono, a village near Kameyama, one of our inquirers, a big *sake* manufacturer, has given up his business.

H. K. MILLER.

During the past year our mission* began its own Theological School in Kobe.

Our Girls' School here in Nagoya obtained an additional lot, thus doubling its ground space. We plan to erect new and better buildings, get government licensed teachers and conform our curriculum to that of the government high schools for girls, then obtain recognition of the Mombusho with accompanying privileges for our graduates.

One new church building was erected here in Nagoya, with manse attached. One manse was erected in Seto, near Nagoya.

The congregations at Takamatsu, and at Aki, Kochi Ken, became self-sustaining last year, and will soon be joined in this matter by Hyogo and Tokushima congregations.

Most of our men are engaged in evangelistic work, as we have so few schools. Usual lines were

* Presbyterian Church South.

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followed last year, and with a measure of success sufficient to encourage, tho nothing remarkable.

Besides the usual lines, several of us have met with encouraging results in efforts to work specially for students and teachers in the government schools. By means of easy sentences in English on Bible topics, copied with mimeograph and placed in the hands of each student, we were able to get larger numbers to attend than ever before, and the interest was better maintained. It still continues.

On the occasion of the visit of the Crown Prince to Tosa in November, the whole month was given up to special tract distribution to the many thousands who came out of the mountain fastnesses to greet him, after which a campaign of preaching tours was conducted. About a hundred thousand tracts of all sizes were handed out, and, in many cases, cordial letters of thanks came back.

Among the persons received into the church the past year, an increasing number were observed who had received baptism in infancy, thus showing that they come from a previous generation of Christians. R. E. McALPINE.

The Evangelistic Department of the Woman's Union Mission at 212 Bluff, Yokohama.

Evangelistic work is carried on in Yokohama and in several country stations connected with the Bible Training School, by the Bible women, the graduates of the Training School, and the students of the same.

During the past year an interesting work has been carried on in the Prison and Reformatory for women in Yokohama. These women and girls are taught a few at a time and, as a result, sentence has been commuted in a number of cases because of good behavior. The warden has said that the

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prisoners have been much easier to manage since the work has been started there. A number have become Christians, receiving baptism after leaving the prison. As far as possible, we keep in touch with them after they leave.

Visiting is done in the hospitals in Yokohama and meetings are held in a factory. The Bible students work in connection with the various churches under the direction of the pastors.

In connection with some of the Sunday Schools Bible classes and women's meetings are held. In the country a sewing class has been opened, attended by a large number of young women, who listen with interest to the Bible teaching given at that time. In the same place is a Sunday School of a hundred members and a large Christian Endeavor society.

A number have received baptism in our country work and Bible teaching is systematically given each week.

Many interesting incidents come to me each month, but it would be impossible to write of the work of the Bible women as one would like.

In Saitama Ken is working an elderly Bible woman who has been blind for seven years. She tells of one woman, a strong Buddhist, whom she taught for two years without seeing any results. She was much impressed with the earnest prayer life of the woman, who feeling she was not serving one who gave her any satisfaction, finally accepted Jesus Christ as her Saviour and received baptism.

She desired to do some work for God, and, receiving permission from her husband, who is a station porter, goes with him every day to the station, lending a hand to the aged and weak, never taking

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any pay, always saying she is doing it for Jesus' sake.

During the summer months the students in the Bible Training School are sent into the country to help in weak churches and most satisfactory work has been done in this way. Perhaps I should add that some of the girls in our Girls' School are engaged in Sunday School work. S. A. PRATT.

The following clippings tell of the work of the Society of Friends:—

Some special features of the year's work in Tokyo have been:

1. The further development of the monthly business meetings, with committees on finance, charity, funerals and weddings, and evangelistic work.

2. Regular semi-monthly lectures on Friends' History and Interpretation of Doctrine, with a study of the present organizaton of the Society of Friends in Japan. As a result of these studies, twelve persons have been received as full members of the Society of Friends.

3. The organization of a reading society by the Christian Endeavor Committee, which has charge of the Reading Room in front of the Meeting House. The society meets once a month to review books, the object being to cultivate a taste for reading, particularly of Christian books, and to introduce to members the books already in the Reading Room.

4. Special Work at the Buddhist Street Fair, concerning which Horace Coleman writes: "We were on duty nine evenings, selling 196 five *sen* Japanese New Testaments, besides many at 15 and 20 *sen*, also many English Bibles and miscellaneous

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Christian literature. We have distributed, on an average, 400 tracts per evening and about 3200 announcements of meetings and Bible classes, thus increasing the attendance at the Sabbath evening meetings."

Some leading events of the year's work in Mito have been:

1. The work of a committee to secure land on which to build a meeting house.

2. The favorable attitude of the press, manifested by free announcements of meetings and reports of Christian addresses. As nearly everybody in Japan reads the newspapers, this is an important opening.

3. The World's Student Christian Federation Meetings. Mito, being an educational center, was selected as one of the cities to which Conference delegates were sent for special evangelistic meetings. In coöperation with other Christians, Friends entered heartily into this work, which helped much to bring Christianity before the general public.

4. Regular weekly meetings in Lower Mito, where 1500 people are untouched by any other Christian work. At Mito a mothers' meeting composed almost entirely of Christians has held helpful monthly meetings. There are in connection with this meeting two *cooking classes*, each held twice a month, and a sewing class held once a month. Inez E. Taber has assisted in the latter. Elizabeth Binford writes: "During a scourge of typhoid fever in the Government Normal School, there were forty two cases in the city hospital at one time. I called the cooking class together, and we had special lessons for ten days, studying invalid cookery. The women furnished every thing, and we sent the prepared food of each day's class to the

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hospital, and, for a month after, the women took turns in sending food to the convalescents. We now have an open door into the hospital. Many letters of gratitude have since been received from students and their parents."

Soon after reaching Japan, Horace E. Coleman took over two Bible Classes in English, which have continued to the present. Some young men come, hoping to understand and improve their English, but find they are not ready for it. In general, however, they have shown a deep interest, and three young men have recently become Christians, and others intend to do so as soon as they understand better. Recently he began another class for Keio University students, some of whom have never studied the Bible before. He has one very mature student from this University, coming for private teaching as a result of his having read the four Gospels alone. Now he comes for an explanation of one hundred passages which he did not understand.

Gilbert Bowles has had six or seven Bible classes most of the year. Three of these are in English, one of the three for business men and two for students. One of the latter, with an enrollment of fifty, is held in the Keio University near by, where there are 2000 students above the High School grade. One of the classes in Japanese is for Personal Workers to develop the young men in the work of winning their fellows to Christ, and their earnestness is very encouraging. Another Japanese class is held before the First Day evening meeting, the object being to reach the men of the neighborhood and draw them into the regular meetings.

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As to the Universalists, the Rev. N. L. Lobdell, writing from Shizuoka, mentions two things regarding the work in 1907, viz.: (1) That Miss Osborne has entered upon the responsible position of Matron in the foreign dormitory of the Joshi Dai Gaku (or Woman's University) in Tokyo, a non Christian institution, where her influence may be far-reaching; and (2) That there has been a steady increase in the number of church members.

Here is an extract from a letter concerning the Mission of the American Christian Convention :—

The greater number of our churches are in those sections which suffered most severely in the famine of two years ago. They, with the other churches, are still reaping the fruits of the relief received from Christian sources at that time. The most striking instance is the case of the Sendai Church, which reports more than 60 new members within the statistical year (not calendar). This church also shared in the Booth and Student Federation meetings.

The work in and about Utsunomiya in some ways seems more hopeful than heretofore. Rev. Fry sometimes has 200 Middle School teachers and pupils in attendance at an English Bible class. More than two years' work in *Yuki*, a Buddhist stronghold, (without a settled worker) is just beginning to bear fruit in the way of converts.

The most noteworthy thing about our Tokyo work is the great impetus toward independence. The Azabu church is hoping to become self-supporting in a short time.

C. P. GARMAN. SEC'Y.

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From The Christian and Missionary Alliance comes the following :—

Evangelization is the supreme trust of the Alliance, and all workers, "feet shod with the preparation of the gospel of peace", have been truly diligent "to preach the word: instant in season, out of season: reproving, rebuking, exhorting with all longsuffering and teaching" "by the Holy Spirit sent forth from heaven."

While adjacent towns and villages frequently have been visited, Hiroshima and Atsuta, the two centers of our work, have received special attention, and the results are very gratifying. Of all fields, no doubt these (especially the latter) are amongst the hardest for gospel work. But our God is able. "He's just the same to day."

During the preceding year the Lord's saving power in a very marked manner was manifested, and also throughout this year by this same power many souls were saved. In Hiroshima almost 300 decisions and 30 baptisms and in Atsuta more than 50 decisions and 8 baptisms were recorded.

By open-air-meetings (which is a strong feature of our work) thousands are reached who would never come to a church or mission. The good earnest listening to the gospel by these multitudes has been very encourging. Numbers of them as a consequence of this work have left the cold merciless crowds and come apart to learn more of God and hence been conquered by His love.

The remarkable boldness on the part of the new Christians to live and testify for the Master has been another, and not the least, cause for encouragement.

The Lord has done wondrous things during 1907; magnify His name with us.

K. E. AURELL.

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This from the Oriental Missionary Society :—

The most striking phase of the evangelistic work during 1907 was the fact that there were about 4000 seekers who prayed for forgiveness and professed conversion in our various missions. Interesting incidents in connection with this ingathering are numerous, but rather lengthy for insertion here. Three new stations were opened during the year.

E. A. KILBOURNE.

In the Japanese Field there are many independent workers, from whose letters one or two extracts will be interesting. The first is from Osaka :—

The meetings are as a general thing well attended, and many people are coming in out of the storm and finding shelter under the precious blood. Wednesday night is converts' meeting and Bible class, Thursday night is prayer meeting, Sunday morning Sunday school and Holiness meeting, Sunday, Tuesday and Friday nights for unbelievers.

Some of the converts are becoming rooted and grounded in the love of God, and firmly established on the rock Christ Jesus; others are weak and wavering and require constant looking after, but praise the Lord there is always a good supply of fresh grace coming down daily, and we are encouraged to go on and keep looking up.

We believe that, if we are God's people, where God wants us to be, doing God's work in God's way, He will surely take care of us. In the last sixteen months there have been distributed something like 200,000 little booklets, "The only way", and 100,000 tracts, and the Lord has certainly blessed and saved souls through the distribution of His holy word. We have also sent out thousands of pages of good literature, Holiness Journals, etc., to nearly

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500 missionaries in this land, and are looking to the Lord to bless. When the Lord guides the plow that we are pulling, superintends the sowing of the seed and does the watering, the harvest is bound to be blessed. ROBERT ATCHISON.

This one is from Yotsuya, Tokyo ;—

The striking features of our work during 1907, are a growing desire on the part of the Japanese to do evangelistic work independently of foreign leadership ; an effort on the part of the Japanese to enlist all the members in regular weekly or monthly offerings toward the current expenses of the church. They printed envelopes and appointed a man to look after this matter. There has been an increasing number of men willing to do personal work. This probably resulted from the organization of a *Kojin dendo* [Personal work] class, which is prospering. W. D. CUNNINGHAM.

And here is something more from the same source ;—

This Seventh Annual Report of the Yotsuya Mission aims to be but a brief summary of the past year's work which, so far as we can judge, has been decidedly the busiest, the happiest, and the best year yet. All lines of work of former years were continued and some new enterprises undertaken and new obligations assumed. Perhaps the most important of this latter was the opening of a new station among poor people in a suburb of the city in which but little evangelistic work has ever been done. Not that it was necessary to go outside the city proper to find a needy field, for, with the exception of one lady, we are the only missionaries living in Yotsuya ward, which has a population of eighty thousand.

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Baptisms during the year numbered twenty-four—twenty men and four women. Several others asked for baptism who are being further instructed before being baptized. Among those baptized were one military officer, two bank clerks, one telegraph operator, four business men, one blind masseur, three school teachers, one doctor, three college students, one laborer, and one government official.

Special evangelistic meetings were held in November. Evangelistic meetings in the two out-stations were suspended and all the workers united to make these meetings a success. Twelve evangelists assisted in the meetings, which were well attended. Among those who applied for baptism, four were baptized later, after being more fully instructed.

In the Episcopal group,—i. e. the *Nihon Sei Ko Kwai*, composed of the missions of the Society for the Propagation of the Gospel, the Church Missionary Society, the American and the Canadian Mission Boards,—steady progress is the tone of the reports. In the great events of the year, such as the Students Federation meetings, the general evangelistic campaign which followed it, and in the work done in the tent at the Tokyo Exhibition, the *Sei Kokwai* took its part, and benefited also by the visits of the distinguished men who came to Tokyo. All of these things have already been fully described in the former issue, with the exception of one important visit which must be mentioned here. The Rev. Lloyd, General Secretary of the Mission Board of the American Protestant Episcopal Church, made a special tour to the Far East and his visit has resulted in a great uplift to the work here and an increase of intelligent interest in the United States. The coming also of the two C. M. S. clergy from

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China to work amongst Chinese Students in Tokyo must also be recorded.

Here let us take a few glimpses at some of the work; and first one from the far north in Hokkaido.

Mombetsu is a place which has been very much alive this last year: the few converts there have been stirred up in a remarkable way, have been holding prayer meetings prolonged to late hours of the night, and have been taking part in street preachings. The mainspring of the movement has been a Mr. Yamada, a man of position and influence in the town, and one who up to last year did not bear a very good character but now has become completely changed. The Christians are now very anxious to have a church built, and are collecting money for that purpose. It does one's own faith good to hold a service in a country place like this and witness the earnestness of the people. Here there was no church or preaching place: our service was held in a room at the inn where I was staying: some of the converts had come in from long distances; there were mothers with their babies in arms, bigger children, young people, old people; things could not be very quiet or orderly all the time; there were no accessories of ritual or ornament: but there is a simplicity and a solemnity in a service held under such conditions, with the people sitting round on the mats in a plain unfurnished room, a sense of the reality of the message one has to deliver to people who are eager to have, that more than compensates for the lack of the stately surroundings of a regular place of worship.

I noticed that one of the men confirmed on this occasion sat with his leg straight out before him, and I learned afterwards that it was an artificial limb, and his story was a remarkable one. He

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had been in the Russo-Japanese war, and in one of the battles in Manchuria was shot in the leg. The Russians came round, killing those whom they found, and he was lying wounded and expecting to be killed: but the Russian soldier, who first searched his pockets, found amongst other things a little silver cross, and asked him whether he was a Christian, and he, to save his life, said 'Yes'; whereupon the Russian wrapped the cross up again reverently and handed it back to him, took his rifle and ammunition and left him. The cross had been given him by a comrade, who had taken two or three from the Russian dead, and he was going to carry it back to Japan as a trophy. But he was so struck with the fact that it had been the means of saving his life that he determined to learn about this religion of the cross, and ultimately became a believer.

RIGHT REV. BISHOP FYSON, D.D.

Now something from busy Osaka. The Rev. John Carter of Oxford, who was one of last year's visitors, writes in an article on factory work;—

The factories, then, offer a great opportunity for Christian enterprise. They represent one of the main strategic points for the Christian attack. I rejoice, therefore, as a Churchman, to find that this particular task has been taken up by the C. M. S. in addition to its other manifold activities in the Mission Field, and as a Canadian, that it has been placed in charge of a Canadian missionary, sent out by the Canadian Church. It is a genuine piece of pioneer enterprise. No one else is in the field. What Miss Holland so wisely and energetically initiated, is being carried on and developed by Miss Archer with no less courage and faith.

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The preliminary obstacles have been overcome, a definite start has been made in fifteen factories. Bitter hostility has been pacified by the good results already obtained. More frequent opportunities for Christian instruction are now being offered. In fact, the Christian advance is only delayed by the small equipment of the missionary staff.

Miss Archer herself writes;—

We have the entree to about fourteen factories: some once, some twice, and some three times a month. Sometimes the little ones run to meet us and clap their hands and say "*ureshii, ureshii*" ("I am so glad, I am so glad"). Our meetings are altogether evangelistic, and are held either in the morning, afternoon, or evening, according to the convenience of the factory. The attendances vary from 50 to 500 girls, who listen so attentively to the Gospel story that one can almost hear a pin drop. We always use a scripture picture and it is wonderful how they remember those they have seen. Frequently we spend a little time in teaching them to sing the hymn, and we are always successful, and can also hear men's voices chiming in; for in some factories six or eight men come to see what the foreigner is going to do.

When we remember that these 200 or 300 girls have been working in a noisy, stuffy factory all night, it is no small wonder that the legs of the little six-year-old tots are hanging helplessly down, for they are sound asleep in their seats, or, if sitting on the floor, bobbing againt their neighbour who wakes them up, only to have the same operation repeated in a very few minutes.

Though religious toleration and protection, even encouragement, are very real on the part of the

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Japanese authorities, yet in a private way there is still persecution. For example, in a letter from the Rev. J. Cooper Robinson of Hiroshima, we read ;—

The days of persecution are not yet over, as we have recently had evidence. One of the catechumens, a girl of about seventeen, was beaten and turned out of the house by her father in answer to her request to be allowed to receive baptism. After spending two nights in the ladies' house, she was received back, but immediately taken away to a place where she will have no chance to come into contact with Christians.

Another example from historic Izumo :

The situation at Kizuki, about which I wrote last time, remains unchanged. The persecution is as severe as ever, and I am still unable to go there. However, I send a worker from time to time, and he is able to help a little to encourage the Christians and keep them together. O. H. KNIGHT.

But the opposition fades away in time ; for example ;—

When we set about building, we found the land far too small for our purpose, and we had to buy a neighboring plot of ground for $306. By nearly superhuman efforts the Tsuruga Christians, by means of gifts from their own and other native churches and from generous friends in the home land, were enabled to complete and to consecrate a $1,500 church.

Upon the day of this consecration, among the one hundred persons who took part in the service, were some of those who had been most bitter in the attempt to wreck the church and drive out Christianity in times past. Among others present were the mayor, the chief of police, county officials, station agent, and a Buddhist priest. CHARLES S. REIFSNIDER.

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Here is a scrap from the extreme South, the famous land of Satsuma;—

The day I left Noma was a busy Sunday. A service there in the morning, then a walk of five miles to the next village, where we found some thirty people gathered to hear the Word of God. It is the village of Mr. T., a policeman who was baptized last year. God has been dealing with his elder brother, and I found him and others fully prepared to receive the message. It was a very happy gathering. After it was over, Mr. T. senior and other of our friends conducted us on our journey for about a mile. He was full of joy and thankfulness for what he had heard. A further walk of fourteen miles brought us to the port where the brethren were waiting for me to preach. About 11.30 p.m., tired out, I went on board the little steamer to return home. I have great hope that there will be an ingathering in Mr. T.'s village before long. F. W. ROWLANDS.

The most notable case of church building during the year is that of St. John's Church, Kyoto, not only on account of the fine building itself but on account of the great old hero who was the cause of its erection, Bishop Williams. His jubilee next year will be that of modern missions in Japan, for he came first of all, having arrived in April, 1859. The following is from a letter written by the Rev. A. S. Lloyd;—

"It was a real satisfaction to me to find that the consecration of St. John's Church in Kyoto had been fixed for the day after the adjournment of the *Chihokwai*. The building is good, and will seat perhaps four hundred people, while the ground floor is conveniently arranged for the work of the parish.

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A large congregation was present to share the joy of Bishop Williams in having realized his dreams of a fit parish church, but, characteristically, the bishop was not present. He disappeared early in the morning, leaving a note to Bishop McKim, asking him to see to it that no reference was made to Bishop Williams during the day. The sermon was preached by the Rev. Mr. Tagawa, now rector of Trinity, Tokyo, who was Bishop Williams's first Japanese assistant in St. John's. As far as possible he respected the Bishop's wish, but the reference made to him most happily pictured the mind of the Japanese Church toward its first bishop.

"I fancy it has rarely fallen to the lot of a man to have impressed himself so evidently on the people among whom he worked; and it is fortunate for them and for us that the impression has been so definitely that of single-minded devotion in living and working. Whatever else America may do for Japan (and it is giving Japan some very ugly things along with the benefits of its civilization), it will never have cause for other feeling than satisfaction for having given to those people Bishop Williams."

In the various Diocesan Synods during the year one duty was to elect representatives to the Pan Anglican Missionary Congress to be held in London this year; but this belong sproperly to the next issue.

A number of *Shuchu Dendo*, or concentrated missionary efforts, have taken place during the year in the S. P. G. and Canadian fields under the direction of the Rev. J. T. Imai of Tokyo and in these the Divinity students of the St. Andrew's *Seikyosha* have taken part. In all cases the work has been most encouraging.

C. H. Shortt.

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CHAPTER IX.

EVANGELISTIC WORK (*Concluded*).

[The following material came to hand after Mr. Shortt had compiled his report, which appears in the preceding chapter; and it is of sufficient interest and value to be reproduced in this extra chapter. And, if any mission or church is unrepresented in these reports, it is doubtless due to a failure to respond to the request of the editor for information.—E. W. C.]

The following is an account of an interesting evangelistic campaign by American Board Missionaries in connection with Kumi-ai Churches:—

THE HYUGA EVANGELISTIC CAMPAIGN.*

In making up the chronicles of the churches of Hyuga, the future historian will doubtless characterize the spring of 1907 as a season of special ingathering, while he will speak of the spring of 1908 simply as a time of marked religious activity. But in either case he will perhaps ascribe the visible results to the special, organized, evangelistic movement known everywhere in Japanese society as "*shuchu dendo.*"

Since the *Mission News* of a year ago (Vol. X. No. 7) published a brief characterization of a similar movement in the province at that time, it may not be amiss, in writing of the work that has recently closed, to make some comparison with that of last year.

* From *Mission News.*

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In the first place, it is fair to say that the work attempted this year was broader in its scope than last year. Then the movement was confined to the three centers, while this year continuous meetings of three days or more were held in four places, three in independent or Japanese-supported churches, and one in a mission-supported church, while single meetings were held in some five other places. It was, therefore, while coming far short of our ideal for such a work, much more of a provincial movement than that of last year and better calculated to advance the interests of the Kingdom in the field as a whole.

The first campaign was in Hososhima, the nearest point of access for the three special workers who came down from the north. Here the soil was virgin, as the place had been passed by in the special effort of the previous year, which was partly an advantage and partly a disadvantage. The disadvantage lay in the fact, that the nature of the work contemplated had been imperfectly understood and the field consequently inadequately prepared for a real spiritual work. It was therefore a hard fight and yet not a fruitless one. Nine new converts were baptized, and better still a new spirit of church enterprise was inculcated in the Christians, which should result in better things for that church, especially as they come into their new house of worship, which is now all but ready for dedication.

The next battleground was Obi—courageous, large-hearted Obi—as one must speak of that devoted company of Christians, after a few days among them. Here various hundrances were met, quite sufficient to account for the failure to obtain greater results. But the Christians were faithful. Every morning they came together to pray, they

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prayed to achieve results and they worked to achieve results. One must know something of the sacrifice and of the heroism that is incarnated there before he can appreciate Obi. The devoted pastor, Takenouchi, has been making a fight with death for a year past; he has sounded the depths of sorrow in the death of one of his children; he has struggled manfully against poverty to give his large family the best, and yet in it all has never for a moment lost his faith; but, seconded by his equally heroic and efficient wife, he has prayed and labored incessantly for his little flock of Christians, with the result that, while in many places large numbers of the new converts have speedily dropped away, of the thirty or more taken into the church at the close of the special meetings last year, the faith of all but two or three has held firmly, and the gain in spiritual power has been great.

Another result was the attainment of financial self-support. They lose their beloved pastor—his disease has more and more got the upper hand and now he must devote all his energies to fighting it—but they are earnestly looking for a successor and their words of high purpose at the special service to celebrate their attainment of independence, were words of courage and determination. Thirteen new Christians were baptized here, four of them mothers with babes in arms, a sight as novel as it was touching.

The next place—Miyakonojo—was a place where large things were planned for, large things were attempted, but extraordinary weather intervened to prevent large attainment. Only seven were received here, though as many more registered their decisions. But the chief event was the dedication of the fine new church building, which stands as a monument to

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the faith and sacrifice of Mr. Clark, who has done everything to make the church possible. Also to be mentioned is the convening of the Kyushu *Bukwai* (Association) and the ordination of Pastor Okamoto in connection with the meetings. Miyakonojo church has a great responsibility, and as all are but children in the faith, we are not without some apprension for the future.

Last of all is Miyazaki — only a three days' campaign this year and but seven converts resulting. Nothing great was planned for, nothing great achieved, but a gain nevertheless. With this last series the month's work in Hyuga closed.

To sum up results, we have gained, in accessions to the churches, a little more than a third of the number recorded last year, but in the general working efficiency of the churches we trust there has been a substantial gain in every place reached.

C. B. OLDS.

THE WEST JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

The most important matter in connection with our evangelistic work during the year 1907 was the arrangement for coöperation with the Church of Christ. The Mission presented the basis of this arrangement to the committee of Synod at a meeting in April, and this, with some slight emendations, was agreed to by the committee, and the amended plan adopted by the Mission at its meeting in July. A slight change was made later, so that the arrangement in its final form is as follows:

"1. Presbytery to elect a Board of Counselors for Mission evangelistic work; the number, together with a representative appointed by the *Dendo*

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Kyoku *, to be the same as the number of missionaries.

"2. This Board of Counselors, together with all the ordained missionaries, members of this Mission, working within the bounds of the Presbytery, to constitute a joint committee for the administration of the evangelistic work of the Mission.

"3. This joint committee to decide in regard to all the evangelistic work of the Mission within the bounds of the Presbytery, such matters as the opening and closing of evangelistic fields, the appointment and dismissal of evangelists, the fixing of salaries, the amount of aid to be given to *Dendo Kyokwai*,† etc. The committee may also make suggestions to the Mission concerning the supply and distribution of the Evangelistic missionary force.

"4. An annual meeting of this joint committee to be held in connection with the meeting of the Presbytery. At this meeting the work of the past year to be reviewed, and estimates for the work of the coming year made out and the work planned for. Thereafter, any questions that may arise, to be decided by the local missionary or missionaries in consultation with the Board of Counselors or a sub-committee of the same.

"5. This plan of coöperation may be modified by the joint action of the Church of Christ in Japan and the Mission, according to the teachings of experience and the growth of the work. Should either party desire to terminate this arrangement, it may be done at any time upon a year's notice."

While the actual putting into operation of the above plan did not take place until April of the current year, it may not be out of place here just

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* Home Mission Board. † Assisted Churches.

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to say that the first meetings of the joint committees have been held, where the most cordial relations prevailed, and the new method of work has been inaugurated under happy auspices, and with every promise of success.

The Mission also from the fall of 1907 began work among the Japanese in Korea. Rev. and Mrs. F. S. Curtis were appointed to that work, and entered upon it in September. They have been most heartily welcomed by the missionary body there, as well as by the Japanese. They are located in Seoul, and from there visit quite a number of places in various parts of the country. Scattered Christians have been found in considerable numbers, and meetings for worship or Bible study have been started. Also evangelistic meetings for unbelievers have been followed by good results. The policy of the Mission is to make the work entirely self supporting from the start, and the missionaries are working in cordial coöperation with the *Dendo Kyoku*.

The Mission also sent a missionary family, Rev. and Mrs. A. V. Bryan, to labor in Port Arthur. A small group of Christians had collected there, who were very anxious to have a missionary sent to them. The missionaries reached their field in October, were cordially received, much assisted in getting located by the Japanese officials, and find their work growing rapidly.

The work in Tairen, where Rev. and Mrs. T. C. Winn are located, has had a remarkable growth, and during the year 1907 the Christians were able to dedicate a fine brick church, hardly equalled by any structure in Japan, and with practically no debt. They hope soon to call their own Japanese pastor, and of course will be an entirely self supporting body.

G. W. FULTON.

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FIRST JOINT COMMITTEE MEETING.

At the meeting of Naniwa (Osaka) Presbytery, April 22nd of this year, the new plan was for the first time put into operation. The plan provided for an equal number of Japanese and foreigners on the Joint Committee: but, as one of the Japanese members was absent through illness, the foreigners actually had one majority, the committee consisting of nine foreigners and eight Japanese, but on no occasion was there manifested the slightest disposition to divide on national lines. About the only incident that looked at all like it, was when, in making out the budget for the year, it was proposed to ask the Home Board for an appropriation of ¥ 600.00 for certain incidental work, and practically all the Japanese members opposed it, saying that the Japanese church ought to raise that money themselves.

As some may feel interested in hearing just how this first joint meeting was conducted, — the first thing done was to make a survey of the work carried on the past year. All the male missionaries within the presbytery were on the committee, and each in turn reported the names and locations of evangelists employed, the salaries paid, together with rents and incidental expenses of the preaching places, etc. A little incident that occurred in this connection illustrates the need for some such joint conference and had almost a pathetic phase. At the conclusion of these reports, during a little recess, one of the Japanese members, remarked:— "That was a fine report. It was quite a revelation to hear all those things, wasn't it?" To which the foreigner replied:—"No, not a revelation particularly. We knew all about it before." And the Japanese replied:—"O, I suppose that is so. It is

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only to us that it was a revelation". And yet that work was all supposed to be in their Church as well as for their own countrymen.

The next work of the committee was to make out a list of places of special urgency where it was desirable that work should be opened as soon as feasible. After this, a sub-committee, of three Japanese and three foreigners, was appointed to look over the field and see if any changes were desirable. This committee found several cases where an evangelist was being paid more, or an assisted church given more aid, than the missionary in charge thought was desirable, but the missionary felt himself powerless to make any change. In all these cases, the committee, in concurrence with the missionary, fixed a reasonable amount, and then took upon itself the the task of putting the change into effect. By this and some other minor adjustments, enough funds were secured to cover the expenses of opening work in one of the places proposed. It was agreed to send a request to the Home Board for an increase of appropriations sufficient to open work in three other places of special urgency. On the proposal of the Japanese members of the committee, it was agreed to suggest to the mission that it was desirable to have a foreign missionary located in Matsushima [Matsuyama ?].

This report of the sub-committee, after full discussion, was adopted by the full Joint Committee. A little discussion arose over the question whether the request to the Home Board should be made through the Mission, or directly by the Committee, and it was decided to send it through the Mission.—*Japan Evangelist.*

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THE METHODIST CHURCH OF JAPAN.

In last year's issue an account was given of the formation of this new Japanese Church. Now, as we come to the review of the work of the year, we find that it has been so intermingled with the work of the co-operating missions, having been carried on largely along lines previously laid down, that a definite report is not easy.

The first sessions of the two yearly conferences were held, the West in Kobe from the 20th of March and the East in Tokyo from the 1st of April; so that the coming year will be the first one to really test the efficiency of the new organization.

We may, however, note two or three features of the work for the past year. In the first place there has been the "Special Evangelization" movement under the direction of a committee appointed by the General Conference a year ago. Special funds had been provided by the generosity of the home churches and the committee went at the matter in a very systematic way, including all the larger centers of Methodism in the entire Empire within its program, from Sapporo to Kagoshima, as well as the Japanese work in Korea.

The permanent results of this continued effort cannot be tabulated, but it is certain that many churches were helped to renewed activities, and many doubting ones brought to a decision for Christ, while hundreds signed cards as inquirers. The leaders in this movement were enabled in many places to get in touch with the prominent men of the place and were frequently invited to speak before the schools of higher grade, thus reaching a fine body of young people. One of the indirect, but valuable, results was the fraternal mingling of the workers who had been in different churches hereto-

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fore but were now drawn into closer touch with one another.

A second point worthy of note is that the Board of Missions and Church Extension has taken up the work so well begun by one of the uniting churches among the Japanese in Korea. It has been carried on at three centers with marked success, especially in Seoul. This will prove a heavy burden on the new church, in addition to the responsibility of supporting their own bishop, but they are making a brave struggle to carry both, as well as other financial burdens brought upon them by the independent character of the new organization. They will need very substantial aid from the American churches for years to come.

It was the writer's privilege to spend three weeks, in February, with the churches in Korea assisting in meetings at each center. Forty inquirers were the result of these services. To the student of conditions in Korea the value of this work for the salvation of the Japanese living there is impressively evident. In no other way is it so easy to draw the Japanese and Koreans together as through a common faith. Christianity is helping to solve the difficult problems that confront the *de facto* rulers of the peninsular kingdom, despite criticisms to the contrary. Along this line the new Methodist Church is doing a patriotic as well as a truly Christian work.

Another point of interest is the work of the Sunday School Board, whose energetic secretary has visited the schools from northern Kiushiu to the center of the Hokkaido. New life has been infused into this vital portion of the great work, and we hope that the more than 250 schools with their twenty-one thousand scholars reported at the recent conferences may soon grow into double these

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numbers. Dr. and Mrs. Hamill's visit, tho of value to all Sunday School work, was especially helpful to these interests in the new Church.

Of the first sessions of the annual conferences above noted much might be said, but we would especially like to record the friendly feeling and earnest spirit that prevailed. The West Conference included churches that had been built up by the three co-operating missions. As a result, the members came together for the first time accustomed to varying methods of procedure and, in part, unacquainted with each other, but the conference business moved on very smoothly. The East Conference, tho much the larger in membership, does not cover any of the field occupied by the mission of the Southern Methodists, so that but two of the three elements were represented in its gatherings. Much of the success of these first conferences was due to the careful administration of their presiding officer, Bishop Y. Honda. He showed marked ability in holding divergent elements together and restraining, on occasion, a spirit which might easily have developed troublous differences of opinion. Under his wise guidance, the Methodist Church of Japan bids fair to move forward with constantly increasing success. It will not escape difficulties nor avoid perplexing problems. It has begun an uphill journey which will seriously test its courage, faith and love, but, if it move forward in the spirit already manifested, the Master will ensure a glorious victory.

Of the three American Churches coöperating with this Church (The Canadian Methodist, Methodist Episcopal, South, and Methodist Episcopal), the Methodist Episcopal Mission continues its work, not only by aiding the Japanese Church in its evangel-

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istic efforts with funds and men, but also by supporting its two institutions of learning, the Aoyama Gakuin in Tokyo and the Chinzei Gakuin in Nagasaki. Both have had a successful year, tho hampered somewhat by lack of funds and equipment. A thoroughly Christian education needs no apology, and that is what these schools aim to give.

Another phase of the mission's work speaks for itself to every one who passes along the Ginza in Tokyo. The Methodist Publishing House has won a unique place for itself among the agencies that are at work in the spreading of Christian truth thruout the Empire. Issuing during the year many million pages of Christian literature, it touches not a few who might never be reached by the spoken word. With certain changes in management, it is expected to be increasingly effective as an evangelizing agency.

Another branch of the work of the Methodist Episcopal Church which is far reaching in its results and of incalculable value in the winning of Japan for Christ is that of the Women's Board. With its seven schools for girls and its direct work for the evangelization of the women of this land, it is a quiet but most valiant service. One of the most interesting of these ladies' reports presented the conditions, successes and opportunities of the work among the women of Loo Choo. The schools in Hakodate and Nagoya have been laboring under serious disadvantages as a result of the fires of last year, but progress is reported, even at these points, and hopefulness prevails in spite of the fact that the workers are all too few to meet the urgent demands of the field.

GIDEON F. DRAPER.

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THE UNITED BRETHREN MISSION.

The work of this Mission for the past ten years has consisted chiefly in selecting and assisting young men in securing their ministerial training. This year more results have been seen than in any previous year, as four young men finished their theological work in Japan and one man, who had previously graduated from the theological department of the Doshisha, graduated from Union Biblical Seminary at Dayton, Ohio.

There was an increase of four in the number of Sunday Schools and an increase of two hundred and forty-two in the entire enrollment, and what was more important, as a result of the new Sunday School books that are coming within reach of our teachers, some very decided improvements have been made in teaching methods and school organization.

Our thirteen organized churches received eighty-nine new members into their fellowship. Meetings were held frequently in nineteen outstations. Seven additional Christian Endeavor Societies were organized.

Believing that a standard of self support that is possible for any church to reach and yet one that advances year by year will be useful as a stimulus, our Mission hopes to make its churches self supporting in twenty years. A church is expected to raise ¥ 1.00 per month the first year it has any organization; the second year ¥ 2.00 per month; the fifth year ¥ 5.00 per month. During the next period of five years the rate increases ¥ 2.00 per month; so that a church organization six years old pays ¥ 7.00 per month; and the tenth year it would pay ¥ 15.00 per month. It will not be necessary to speak of the plan further as it would be unrealized theory. Three

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churches last year reached the six year standard, i. e., ¥ 7.00 per month. With one exception, the other churches according to the ages of their organizations kept up to the standard. In each case, one half of the contribution may be retained by the pastor, though the right has been waived in a number of instances for the sake of the example.

Outside of the regular routine of church work, an interesting development has been a number of meetings planned by a Christian merchant for one hundred and thirty employees in a neighboring establishment. Another pastor has by means of a Christian club been able to be helpful to some of the soldiers at Narashino, a Division Headquarters of the army.

As an attempt to reach the villagers in Kurita "*gun*", one of the *gun* bordering Lake Biwa, one of our pastors wrote and printed a letter to the people of his *gun* and then set out to deliver this printed letter personally, with Mr. Ando's tract "Salvation by the Cross", to the twenty thousand people of his parish. In one year he visited about one half of the houses. He was gratified himself at the cordial reception he received everywhere, when people discovered that he was not a patent medicine vender.

A number of our pastors and church members living in and around Tokyo took charge of the evangelistic work at the Ueno Exposition one week last year. As a result, six hundred and thirty-two so-called "seekers" were enrolled, though, judging by the paucity of the numbers who afterwards went to the nearest church for further instruction, as recommended by the persons engaged in the inquiry tent, to have classified the great majority not as

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"seekers" but as "persons-mildly-willing-to-be-taught," might have been nearer the truth.

Among our blessings during the year was the privilege of entertaining the Senior Bishop of our church, Bishop J. S. Mills, for six weeks. As Bishop Mills has been a close student of mission work for many years and traveled extensively in mission lands, his counsel, given in deep sympathy with the Japanese church, was helpful and practical to an unusual degree. A new missionary family, Rev. and Mrs. B. F. Shively, was also added to our staff.

On the other hand, it was a year of unusual sadness, as there were unusually severe illnesses in the homes of nearly every one of our pastors and in the homes of a number of our leading laymen; while two ordained Japanese pastors and Rev. Monroe Crecelius were called from the earthly tasks they seemed only to have well begun to enter upon that service possible to those who dwell in one of the many mansions of the Father's house.

A. T. HOWARD.

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CHAPTER X.

THE MISSION SHIP "FUKUIN MARU."

Someone has said, and that in all reverence, that the first Mission Ship was that of Noah. Be that as it may, ships have played a great part in the evangelization of the world. Those who have gone in them have over and again been called upon to break with the conventional ideas of men and good men at that. They went forth with a mingled boldness and childlike faith into the regions beyond, such as proved at once the source of bitterest criticism at the outset and unstinted commendation in the outcome.

"Loosing from Troas", Paul "came with a straight course to Samothracia and the next day to Neapolis." Men objected, but the call of the great and restless deep of men's souls was loud within him. Not all the difficulties of the wide and untried seas of Missions to the Gentiles nor the dangers of an earthly sea could deter him. A Carey, a Judson, a Livingstone went forth in ships. Fitting indeed was it, nay, is it even now, when a utilitarian spirit too often crowds sentiment to the wall, that the proverbial boldness and simple spirit of the men of the sea should serve the boldness and simple faith of these Columbuses of the Cross of Christ.

And who shall deny that this earthly barrier of an earthly sea has spoken of the things of God and had a potent influence over the spirit of the men with the God-given vision of the regions beyond? To some men the sea is but a great ditch and the subject of Christian Missions is no better. To others this greatest of nature's many mysteries is a veritable

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forecourt in the temple of their God. What wonder, if these men of large outlook, these messengers of a world wide religion, should share the experiences of some of those who go down to the sea in ships and do business on the great waters, and beholding the wonders of their God, should go on with renewed faith in ability to hold them, as well as this great "sea of many waters", in the hollow of his hand! Well for the seaman who never loses the impression made upon his soul when first he beheld the vast expanse of God's great deep stretched out before him and resolved to conquer its difficulties. Well indeed for the missionary who ever lives under the influence of the moment when he first had a God-sent vision of the vast expanse of God's love and the desperate need of human hearts that have wandered afar.

Most ships have been used in an indirect way. To this we must no doubt ascribe the lack of appreciation by a large proportion of missionaries of the service rendered to their cause, and the difficulties overcome by those who sail in these ships. To this lack of appreciation is largely due the antagonism of the one class of men to the other.

There have been ships, however, and not a few, which have been used as distinct and direct agencies in the great work of world missions. Who could forget the "John Williams", the "Camden", the "Dayspring", the "Southern Cross", names that are mentors of the fact that God *lives?* Who can doubt that our God is a prayer-answering God, or that the Moravian Brethren who sent forth the four successive vessels called "Harmony" did well to put trust in him, as he reads the strange record of these vessels during one hundred years? Literally in the words of the grandest of seamen's hymns, "From

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rock and tempest, fire and foe", were they protected in their difficult work. These are but a few of many. Then add to these the vessels of the Mission to Deep Sea Fishermen, together with that "greatheart" of both the sick-ward and the sea, Dr. Grenfell, and whose heart is not stirred? Could one but have shared the experiences of those who sailed in these vessels, how "great a cloud of witnesses" to God's wondrous power to guide, protect and comfort those, who, for his sake, venture into unbeaten ways would one have!

To seek to evangelise an archipelago without a Mission Ship would seem akin to clearing a forest without an axe. Still, when a mission ship for the many small islands of Japan was proposed, there was a diversity of opinion as to the need of one. In this diversity of opinion lay safety, for a Mission Ship, which is a fad or even a convenience and not a need, has, in view of the expenditure involved, no claim on existence. Yet the vessel came, and came on this wise.

A Scottish lady of deep piety visited Japan. Her heart turned, as it has ever been the way of woman's heart to do, from the glamour of things achieved to the needs of the neglected of the land. Would that she could have known the needs and the host of the needy as the writer has come to know them! How great would have been her satisfaction at the prospect of the present endeavor to supply that need! This lady, Mrs. Allan, of Glasgow, was permitted to see the beginning of work in the Liu Chiu Islands; but it remained for her son, Mr. Robert Allan, to give expression to her solicitude for the islands of the Inland Sea by generously offering to provide the means for building a vessel that should sail among them with the Gospel message. This offer was made

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to the American Baptist Missionary Union through its representative at Kobe, Rev. R. A. Thomson, who had been providentially brought into touch with Mr. Allan's parents and had been entrusted with the opening up of the work in the Liu Chiu Islands, a work which is still prospering under his efficient care. Not only did the gift follow the offer, but the donor has found time to turn aside from his manifold and far reaching business interests and from his self-imposed and abundant labor of love for the free schools of the great city of Glasgow to give a word of cheer to those who sail in the little vessel of his giving.

Despite modern improvements, ships do not sail themselves. The Missionary Union sought a man. He was to be a man who should be able to undertake the work in the dual capacity of navigator and missionary. Such an one the Union believed to have found in the writer, who was sent to Japan in May, 1898. Plans were made and a contract signed for the building of the vessel at Yokohama. The vessel was launched in July and dedicated in September, 1899. The name "Fukuin Maru", now a household word in hundreds of Island homes, was a most happy choice, for does it not mean at once "Ship of the Good News", "Glad Tidings", "Gospel". Truly in God's good providence the little vessel has proved a bearer of glad tidings to many a dark and comfortless heart.

The dedication service was a fitting token of the ship's future. Union was in the air. That unity of heart and purpose among God's children, which enables them to rise above the barriers that are supposed to separate them and share one another's joys and sorrows, held sway. Representatives of various missions were present. One friend of another mission

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unconsciously foretold the facts of the present day when she called the little white craft "Our Ship". It is indeed "our ship" in the highest sense for all Christians in Japan, and it gives joy to the hearts of those most concerned to have abundant proof that the results of the vessel's humble efforts are not represented by the converts on the ship's roll alone, but are found in the churches of other denominations, in far off cities.

Some readers may be of a nautical mind. To these be it known, that the vessel is of fore and aft schooner rig, length over all 85 ft., on the waterline 75 ft., beam 17 ft. 2 in. Originally provided with sail power only, an auxiliary motor engine of thirty horse-power was installed later. The vessel's carrying capacity is about 130 tons, the space inside her, of course, being entirely taken up with rooms. The accommodation provided is such as meets the needs of the missionary in charge and his family, as well as visiting friends. There are also rooms for an evangelist and the seven members of the crew. Strength, utility and neatness were alone considered in building, all ornamentation being avoided.

A wheel withn a wheel, an archipelago within an Island Empire, such is the Inland Sea. For the islands of this sea the "Fukuin Maru" was primarily intended, though the hopes of those on board look far beyond at times. The islands are many and of all sizes. Some are mere rocks with a single pinetree jutting out at that odd angle which is so dear to the Japanese lover of nature. Others are large, well cultivated islands, carrying on their bosoms a population of twenty, thirty, forty thousand souls. That an island a mile long and half a mile wide, rising 1,000 feet above the rock bound beach, should be the home of 1,500 people,

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seems impossible, and yet there are several such. The average height of the islands is 1,000 feet, but one at least lifts its head 3,000 feet. The hills are chiefly granite, hard and beautiful in some places, decaying or decayed to a mere rubble in others. To stand on one of the peaks and look down upon island after island, channel upon channel, village beyond village, many miles east, many miles west, the beautiful tints of hill and field mingling with the incredible tints of sea and sky in their varying moods, is to realize at last that the seemingly extravagant colouring of the Japanese artists work is but a true interpretation of nature as seen here. A strange capping of the granite hills with 200 feet of conglomerate tossed up by some old time upheaval in the one section and a line of hard black rock traversing the sea in another are the chief exceptions to the rule of granite.

This sea represents in fine weather a veritable wonderland of lovely scenery, but for the navigator it has features that at times cause grave anxiety. Powerful currents sweeping through narrow passages, submerged rocks and sand-banks, strong, sudden gales, with an occasional typhoon, all have a prominent part in the life of one who plans to use a Mission Ship in the Inland Sea. Typhoons alone demand an almost yearly tribute of lives from the Inland Sea and the islands suffer heavily through the havoc they work. The writer has seen 75,000 *yen* of damage done in one night on one island alone by one of those destructive gales.

What then about the people? "Mostly fishermen", say those who do not know. Indeed, they are not; probably not more than five per cent at most live by fishing. Farming, granite quarrying, weaving of mats and cotton goods, extensive

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"shoyu" and "sōmen" [soy and macaroni] manufacturing, hat straw braiding, sugar growing, are the chief industries.

The term islander has ever stood for independence of character the world over. The people here are no exception. Some of the islands never were under the sway of a feudal lord. Some, until five years ago, knew no taxation. Thrifty, self reliant, industrious, they have the faults of their virtues in being proud and self sufficient. The isolation of many of these islands is far more extreme than people on the mainland can be persuaded to believe. Thousands of the school children have never seen a horse, much less a "kuruma" or a railway train. The Mission Ship cannot carry a horse, but does carry a model of a train to shew the children. Twenty-one smaller islands in one group have but one postoffice between them; in many cases the sick have to be taken in sampans many miles to see a doctor; and in probably not more than one out of twenty villages is there an inn of *any* kind. Accounts all run six months, settlement being made twice a year. Old Calendar reckoning holds almost entire sway and in some places the hours of the day are still given in the old style periods.

In spiritual matters the average islander, having had his comprehension dulled by the long continued influence upon him and his surroundings of religious systems possessing, here at least, no vital power, his only thought is for material things. All that is ennobling, pure, helpful and uplifting exists for him only in the form of dimly distant impersonal theories. It does not touch his life. Speak to him of theories and he is with you; urge upon him a life according to those theories and he seems to remain untouched. If he be intelligent,

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he despises the priests whose lives are usually more sordid even than his own. If he is ignorant, he lives in dread of what he does not comprehend. Let him but earn money that he may improve his external conditions of life, which as a rule are quite up to the average for Japan, and he feels all will be well. Buddhism in its many forms, the excrescences of that faith by way of degrading superstitions; Shintoism, not as a patriotic cultus, but regarded as a religion, with its manifold gods for manifold ills; Tenrikyo, Kurosumikyo, Tensōkyo, Kanemitsukyo,—all have their following; while in many a village the "Miko", or soothsaying women, have more power over the hearts of the people than anyone. Allowing all that is good in Buddhism, it is a sad comment on its degeneracy in these islands that, in those places in which it is most earnestly adhered to, the people are intellectually, spiritually and morally on the lowest plane.

Such then was the field to which the little Mission Ship went. Is it great wonder that the writer, upon whom lay the burden of the going and doing, shrank from his task? A strange language, a strange people, an unknown and difficult sea to navigate almost entirely without guiding lights and wholly without a pilot, for none has ever been used, no knowledge of the islands, much less of where and how many were the villages upon them, not knowing a single soul in any of them, where to begin and what method to adopt, was indeed a problem. There seemed no way but to begin at the beginning, at the first island, the first village, and then the next; and from this has grown by a simple and natural process, as God has led the way, rather than from any premeditated plan, the present widespread, organized effort. True it may be that the writer, as

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the son of an aged missionary, was unconsciously influenced by what he had seen elsewhere, but no one was more surprised than he to find that the plan as it now stands was considered by some as being an unusual one.

Many indeed and perplexing as were the problems to be dealt with, one thing seemed certain, there must be some method in the work. To sail about haphazard, do extensive preaching and forget the work of conserving results would be unwise. Certain general principles were laid down mentally as being important:

1. The ship shall never undertake work in any place where any denomination has any permament work. Hence the work is all advance work.

2. The ship shall go to every village on every island, known or unknown, and persist in Christian effort until, by general consent of the people, the vessel and its message are welcome.

3. While giving honor to whom honor is due, it shall always be borne in mind that the Gospel is for all men irrespective of class distinction.

Adhering to these rules, the plan of working has been briefly as follows. After having gone from island to island and village to village to gain such knowledge as was indespensable to future conduct of the work and to introduce the ship and its message, the islands were divided into groups. An evangelist is stationed in each group. The ship goes to a group and takes the local evangelist on board. The evangelist with the writer then visits every village in that group. Large public meetings are held in houses, theatres, schools, temples, hospitals, and factories, or, if need be, in the open air in farmyards or on the beach. The attendance varies from 150 to 500 persons. Large quantities

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of literature are carefully distributed. Those interested are visited, or come on board for further instruction. To carry out this work it was at first necessary to walk on steep and difficult hill paths on an average over 3,000 miles a year. This has been largely done away with of late by the use of a 25 ft. motor launch attached to the ship, which was the thoughtful gift of the donor of the "Fukuin Maru." Special services for enquirers are held on the ship's deck. The addresses at the public meetings are all carefully planned and systematised, one, two, three. The literature is carefully selected and graded one, two, three again.

When the ship passes to another group, the evangelist is left behind. He itinerates once a month or once in two months to fifteen or twenty of the most important places in his group, besides holding regular services in his own centre. Thus 360 places are being dealt with.

Persons specially interested are listed and, being personally known to the workers, have suitable literature and at times letters sent them by mail; of such persons there are 500 on the ship's list. Specially responsive places have special attention given them. For certain people suitable additional efforts are made in such a way as not to interfere with the general meetings. Thus at one time twenty or thirty school teachers gather on deck for a special service, again a like number of students, at other times a similar meeting of women or a large number of children.

While the direct presentation of Christian truth through sermons, addresses, stereopticon lectures and private talks is the mainstay of this work, auxiliary agencies have no unimportant share in its prosecution. There are seven regularly organized

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Sunday Schools with an enrolment of 400 pupils. Added to these are many children's meetings on Sunday Schools lines held on any day of the week. Of these a word later on. A kindergarten with fifty pupils enrolled and a night school with forty are doing a quiet helpful work. The ship's newspaper, a purely evangelistic sheet, is written with the thought ever in mind that the island people and those who sail in the ship are, as is actually true in many cases, bound by personal friendship. This goes out by mail to hundreds of homes, emphasizing that which has been taught in the meetings. The ship's Scripture calendar, specially designed and edited, accompanied by a letter signed by all the workers, is much appreciated and is in evidence all the year through in some 500 homes. Small loan libraries, placed in responsive villages to a limited number, also help to turn the minds of some to higher things.

A recent addition to the forces that are slowly but persistently working for the uplifting of the island people is to be found in a small vessel called the "Dai Ni Fukuin Maru" built in Japanese style. This vessel is engaged in colportage work, undertaken with the same careful consideration of the needs of people and their trend of thought and the same adherence to a definite plan as the efforts of the larger vessel. The man in charge of this vessel, the former boatswain of the Mission Ship, is known in the villages as a man whose life and disposition have been changed by some power as yet little understood, but none the less marvelous. Possessed of an eloquence born with, and seemingly of, a deep experience in turning from an evil life to good, his humility and tact make him a welcome visitor. Engaged in colportage work, he is not simply

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a "Bible-seller" but is one who, by preaching and teaching, leads young and old to an appreciation of the book he so deeply loves. He it is who holds day after day the children's meetings mentioned above. His evenings are usually devoted to meetings for older people, while at a certain season of the year he carries on a tent mission for "O Daishi" pilgrims, having sometimes several hundred listeners in a day, coming, as those pilgrims do, in lots of ten or twenty at a time and resting in the tent.

There is one more important Mission asset which is not so easily understood. It is the influence of the vessel itself. That it provides a means of transportation for the workers and a place in which to find rest and clean food after the unsanitary conditions of crowded meetings on shore, is in itself a sufficient justification for the vessel's use. But this is far from being all. As the ship lies at anchor or passes through the channels, she is seen and is well known to the people in the villages and in the fields and woods on the mountain side. Reminding them of the last meeting, the last newspaper or the last personal talk, she preaches a perennial wordless sermon and is to them a token of the love and self-denial of Christian hearts.

The ship is, moreover, a Christian home brought to the very doors of thousands of Christless homes. Just think what would be the added power in the hands of the missionary engaged in country work, if in some way, instead of putting up at inns, he were able to take with him his home, and, inviting into it thousands of those whom he meets, could let them feel the subtle influence of a Christian home life!

This then is a partial record of the doings of the Mission Ship, "Fukuin Maru." That page of the record which means most to the writer

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and those associated with him can hardly find a place here. It would speak of God's dealings with his children. It would be a record of immense difficulties, of sweeping tides, hindering gales, danger from rock and shoal in ship and boats, of long hard tramps day and night over thousands of miles of lonely mountain paths and places of no path, of mingling rebuffs and humiliation. It would be a record of a thousand prejudices met in thousands of hearts, a story of opposition, open and crude, from individuals and whole communities, of hindrances secretly placed in the way, unseen yet well understood and felt.

How could it be otherwise? Are not these places thirty years behind the cities of Japan in these things? Did not the workers go as strangers, to those who blindly hated a name, the meaning of which they knew not, nor cared to know, the name "Yaso"? Have not the workers often spent hours on a single doorstep, persuading, urging, pleading that the village grant a house and a hearing only to be sent away, and to come again until the hard hearts melted? Has not the writer spent six days, and full days at that, seeking entrance into a single village? Has not a message come to him only a few days since, through a school master, not from some ignorant fishermen but from intelligent men in a certain obdurate place, that the next time he comes he shall pay for it with his life! Yes, all this and more is true, but not only this.

It is just here that the workers have been brought to a deep sense of the sustaining presence of God. It was not to Joshua alone that God said through *Moses*: "The Lord he it is who doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed."

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The workers of the little white ship have gone bearing the promises of their Father in mind. As they look back upon their experiences in the three hundred and more villages to which they are now welcome, even though they know that the work has only just begun, they can see written over all, as with some mighty pen, the words: "His mercy endureth forever."

LUKE W. BICKEL.

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CHAPTER XI.

THE SCOPE OF COUNTRY EVANGELISM.

The consideration of the above subject is not without its peculiar difficulties. There is by no means common agreement upon what is properly included in the term evangelism, and it is not at all easy to make a just estimate of what is, properly speaking, country. Joining the terms only increases the difficulty.

The writer is inclined to make the term evangelism stand for much. Its content cannot be satisfied with a mere sounding of the glad tidings. The proclamation of the evangel, if it is to answer at all to the Great Commission, "Go ye into all the world and preach the Gospel," must take into consideration the character and previous condition of the hearer, his sum total of ideas, his leanings and his prejudices. What might be evangelism in one set of circumstances, might not be evangelism at all in another. To every man the good news must be brought in comprehensible form, and persistently held out before him, till he is used to it, till he understands what is meant by it, and what its acceptance or rejection would mean for him, and till he can on reflection finally determine what he will do with the offer of salvation which the Gospel makes to him in exchange for the surrender of his will and affections to the Lord Jesus Christ.

We consider this a high ideal of evangelism, but none too high. Nor are we ready to admit that evangelism, as thus understood, encroaches on the sphere of the local church and its special local

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problem of evangelism. The church has its constituency, which it must seek to root and ground in the truths of God's word, and by its ministers, its officers and its members, it must seek to bring the Gospel in the manner outlined above to those in its immediate environment, geographical or social; but the evangelism contemplated in this article goes beyond that. It is a kind that has its proper field of exploitation rather beyond and outside of the church, either geographically or socially considered. There will probably always be a field for it in every country. In Japan, the country of which we are writing, there is an exceedingly wide field, and one which, do what we will, is likely to spread before us as a challenge for scores of years to come.

We hardly know enough about the problem as yet to be able to say positively when a country like Japan can be reasonably called evangelized, but certainly not till its Christian strength is proportionately equal to that of England or the United States, tho, of course, as the proportion of evangelizing power resident in the Japanese churches approaches that found in other lands, the need for evangelizing forces to enter from outside will diminish till perhaps it reaches extinction. It must be remembered, however, that the American Methodists and, I think, Baptists go to European countries, nominally Christian at least, in order to evangelize, and that the Salvation Army, practically an English missionary society, is carrying on very extensive evangelizing operations in the United States.

Bringing the Gospel to people and persistently holding it out for their acceptance requires proximity. The trunk line of railroad between Moji and Nagasaki in Kiushiu is a little over over 160 miles long. There are forty-five stations in all, and

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including the terminals, there are only six places on the line that have resident evangelists. From this an estimate can be made, rough to be sure, of how much proximity there is in one part of Kiushiu, the most developed part, between those who are to receive and those who are to give the Gospel. How can a man be said to have a fair chance to hear the Gospel, if he cannot do so without undertaking a considerable journey by some means of conveyance? Within reasonable limits the Gospel is to be carried to people's doors. Even trade, with its evident appeal to interest, finds itself obliged to go to the people, perhaps solicit individually, or at least make it very easy for purchasers to know its wares and select; and it can never be much different with a commodity like the Gospel, which, however great its real value, cannot readily make its worth outwardly evident. Anything approaching complete evangelism, and we aim at nothing less than that, insists that it shall be impossible for a youth to grow to manhood, without knowing that there is a Gospel and what its distinguishing claims are, and without having been brought into contact with it in such a way that he has been obliged to accept it or reject it. With this understanding of the term evangelism, even before considering the term country, one cannot but be impressed with how far the most populous, even the best provided for, parts of Japan are short of being evangelized.

A satisfactory determination of what part of any nation is "country" is not easily arrived at, and it is more difficult in Japan than in most countries. A perusal of statistics is useful as far as the 63 cities (*shi*), with populations running from 20,000 to over a million, or the 1,000 towns (*cho*), with populations of from 10,000 to 20,000 is concerned; but we are baffled

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when we come to the 13,000 townships (*son*). For while the "country" is comprised in these latter, considerable of the population is found in villages with populations running up into the thousands, whose exact number of inhabitants, exclusive of the surrounding country districts, it is impossible to ascertain. To gain a rough estimate of the population that might properly be called country, we invited the opinions of a number of persons of different prefectures as to the proportion of the population in a given prefecture living outside cities (*shi*), the towns (*cho*) and villages of 2,000 or more inhabitants. To put it another way, we have counted as "country" all persons living in towns of 2,000 or less and in the country-side.

Widely divergent replies were received, but a little careful thought would generally lead to the conclusion, that, in the prefectures with few large cities and towns, as much as 80%, could properly be called "country". In a very few prefectures this might drop to 50%, but in almost all would amount to more than 60%. The writer has no doubt that, in the empire as a whole, fully 75% of the population lives in scattered hamlets of 2,000 inhabitants or less. If the writer had been less actively engaged in actual country evangelism, he might possibly have been able to offer something of greater statistical value on this point, but, tho with some diffidence, he offers the above as a fair estimate. If any one is dissatisfied with this estimate, let him substitute 3,000 for the above 2,000. In that case the percentages will be unquestionable. A Japanese town of 3,000 is a very different proposition from a town of 3,000, in England or the United States. Without higher schools and public offices, it is raw

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country as far as the present problem of evangelization is concerned.

Note carefully that this country population is from two-thirds to three-fourths of the whole nation, that it is widely scattered over mountain and plain, much of it in islands and on sea-coasts not readily accessible, that in the main it is the poorest part of the least intelligent, the most poorly educated, the most conservative, the part in which the old religions and ethnic superstitions have their strongest hold, that many of the people are unable to understand a sermon delivered in the ordinary Tōkyō colloquial, that they use many different dialects, in some cases almost as unintelligible to a Japanese evangelist as to a foreign missionary, that access to them is in many cases rendered difficult on account of the absence of good hotels at all, and on account of the lack of good roads.

We have given above a brief sketch of the problem of country evangelism. Putting it more briefly still, it is how to bring the knowledge of the fact, that God is our Heavenly Father and Jesus Christ our Master and Savior, to some forty millions of the least favored and least accessible part of the Japanese nation, so that they may understand the statement, be moved to give it intelligent consideration, or at least that they may have as good an opportunity to do so as we Christians would like to have for ourselves.

But our subject is specifically the scope of country evangelism. Perhaps it will suffice, if we endeavor to give an idea of the scope of the present attempt to solve the problem, of the obligation to solve it, and of the opportunity.

What is being done for country evangelism? Very little, indeed. The writer knows of only one

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evangelist that gives his whole time specifically to this kind of work; there are doubtless more, and almost all evangelists do a little at it. Every one of the sixty-three cities has several Japanese evangelists and one or more foreign missionaries; nearly every one of the one thousand large towns has at least one Japanese evangelist, and there are doubtless evangelists resident in some towns of five thousand. Most evangelistic missionaries do more or less touring in the country, and most evangelists in large towns visit once or twice a month one or more of the fairly good sized towns in their vicinity; but this rarely reaches to towns of two thousand inhabitants, and very rarely indeed to hamlets smaller than that.

It is a cause for thanksgiving, that thru the secular press a little light is filtering in, and thru the dissemination of Bibles and tracts, the return of students on vacation from the cities, and the occasional permanent return of Christians to their ancestral homes, the country districts are not entirely shut off from contact with the Christian movement going on vigorously in the more favored parts of the empire; but as yet only the edges of the problem are being approached. A systematic and wide endeavor to reach the masses in the country, the farmers, the fishers, the miners, the saltburners, or those in quarry and lumbering districts, has really not yet been inaugurated. Indeed, the remark occasionally made, and with some trepidation, that the evangelization of Japan has just nicely begun, might well be made more frequently and with the greatest boldness.

Little need be said as to the obligation. Most of the readers of this article are believers in the Great Commission, and if "Go ye into all the world, etc."

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means anything, it means that the more than two-thirds of the Japanese nation that now have the least opportunity to hear the Gospel, ought as soon as possible to have a better opportunity than even the best favored one-third has at present.

The question whether the obligation rests most heavily on the comparatively wealthy and developed Christian forces of the Occident, or on the handful of Japanese Christians already organized into churches and struggling manfully with their own peculiar burdens, interests us little. Undoubtedly the bulk of the actual preaching and visiting will always be done by Japanese men and women, and for a generation or two the great bulk of the financial support of the work must come from older Christian communities. For years it will be true that the part taken in the direction of the work by foreigners will be far in advance of what their acquaintance with the language and conditions would seem to warrant; while the part taken by the Japanese workers will, on account of their peculiar and unapproachable qualifications, be far in advance of the financial responsibilities they are able to assume. But the task will for a long time be more than their combined efforts can adequately cope with, and it will ever be the men, native or foreign, in whom the Spirit of God most conspicuously dwells, that will do most toward solving the problem and in bringing in a reign of joy, peace and light.

As to the opportunity,—it is unbounded. Never were the Japanese people more kindly disposed. There is ignorance; there is superstition; there is blind trust in the older religions. Country evangelism is not a task so easy as to be unworthy of men of the highest ideals, ready for the sternest and most sustained toil. But freedom of religious

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propagandism is no empty boast in Japan: and while it is not always easy for the first convert in a family to take his stand, and there are always those ready to tempt the wavering, and while, when the older religions feel the effects of the growth of Christianity in a lessening of their own power and resources, there will be a severe struggle, yet there is a fine, free field to-day.

It is years since the writer has heard of a contemplated evening's preaching service being given up on account of inability to rent a house. He can not call to mind a case of discourteous treatment on the part of a local official or educator. In the last fifteen years he has not met with the disturbance of a meeting by outsiders more than thrice. Those who once spoke of Christianity as bad, now speak of it simply as not good, and their number is few. Those who deemed it not good, have advanced to good, tho this good is, unfortunately, in many cases yet, good—for others. It is still true that the evangelism of the "country" part of Japan means a long pull and a strong pull, it calls for patience and perseverance of a rare kind, and a devotion that can discern the man for whom Christ died in the most unpromising, ignorant and degraded people, but there is every opportunity for prosecuting a promising work.

A word may not be out of place in regard to the peculiar difficulties involved in this task. They may be inconsiderable as compared with the difficulties of evangelism in other less favored countries, but they are greater by far than those that have attached to the evangelism thus far undertaken. There must be walking, and riding in sail-boats, in the place of the jinrikisha and the steamer. In place of the fairly comfortable hotels

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and baths of the towns, come the *kichinyado*, and the farm house with food of the coarsest. It is struggle enough to communicate spiritual ideas in the Japanese language, when one is free to use the best the language affords, but it will be harder to accomplish the task after discarding one's best tools in the interests of the unlearned. Nor are men to be won only by preaching; social intimacy with those who have little social capital must be aimed at.

The difficulties mentioned above are by no means the difficulties of the foreign missionary alone. Most of them weigh with nearly equal weight upon the Japanese evangelist. It is as hard for a Japanese evangelist as for an American missionary to live part or all the time outside the larger towns. The education that is probably correctly deemed essential for the evangelist to-day does not make the self-denials required for country work any easier. Coarse country fare is as coarse to a town-bred Japanese as to a foreigner, and country folks are to him by no means the most congenial companions. As to language, only recently we heard a Japanese evangelist of over fifty years give as a reason for desiring to leave a certain section, that he could not understand the people well, and they could not understand him when he preached at all freely.

But the task is before us and must be achieved. We have tried to show something of the breadth of its scope. It will not be done by might nor by power, but by the Spirit of the Lord God of Hosts. God's Spirit will work in the hearts of the people in Christian lands and consecrated men and consecrated money will be forthcoming. He will work in the hearts of Japanese Christians and there will be more consecrated men and consecrated money. Through

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these instruments the Spirit of God will work in the hearts of these millions in the rural parts and the small hamlets. Now is the time; now is the day. Consecration and devotion on the part of God's people will show us among Japan's rural population triumphs of grace which our weak faith has sometimes not thought of as probable or even possible.

H. V. S. PEEKE.

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CHAPTER XII.

THE SALVATION ARMY.

Leadership.—During the past year the Leadership of the Army in Japan has undergone a change. Commissioner and Mrs. Estill are now in command. The Commissioners rank among our oldest officers, having served about 30 years under colours. They come to Japan with a rich and varied experience, having, in addition to many years' service in England, been in charge of the Army's operations in New South Wales (Australia), New Zealand, South Africa, and latterly in Holland.

Organization.—The year has been one of consolidation rather than progress. The foundations have been strengthened, and preparations have been, and are being, made for further advances and extensions in every branch of the work. Attention is being given to the organization of the forces at each Corps, with a view to greater efficiency and usefulness. The system of inspection and oversight is being overhauled and revised at each divisional centre, and also at the various social institutions and national Head-quarters.

Self Support, Finance, etc.—The question of self-support has also met with a most encouraging response, several Corps being now entirely self supporting, such as Yokohama, Kyoto, Tokyo I, Okayama. A number of other Corps are also making a brave attempt to get on a sound financial basis, and altogether we have every reason to be thankful for the signs of the times. Our two Annual Financial Appeals have also resulted in a substantial increase this year. This was especially

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so in the case of "Self Denial Week," the total amount raised being *yen* 1,000 in advance of the sum raised the previous year. A particularly gratifying feature was the increased number of soldiers who assisted in the collecting. At one Corps over 40 soldiers thus took part.

Spiritual Results.—The spiritual results also call forth our heartfelt gratitude to God. There has been no diminution in the number of persons seeking salvation at the 40 Corps and outposts throughout the country. Some of the cases of conversion have been of a remarkably striking character.

A young man living in Tokyo was attracted by a Salvation Army open air meeting. The officer's wife invited him to the inside meeting. He came and got converted; and became an earnest Christian. A few months later he became ill with *kakke*, and was removed to an hospital. While there, he was continually praying and reading his Bible. His nurse inquired whether he was a Christian. He replied he was a Salvationist. The nurse then said her elder brother was a Christian, but she was not. When he urged her to accept Jesus, she did so, and then brought another nurse who also got converted; until one by one 8 nurses and 5 men (a doctor and dispensers), making 13 in all, had accepted Christ.

When he recovered from his illness, he went to Kanazawa, where he at once felt the necessity of doing similar work. Last summer, with the aid of a walking stick, he stood in the centre of the town and preached Jesus. At first the Police misunderstood him, and tried to stop him. But he would not be deterred. One night, he went forth to preach Christ in the open air, feeling sure he would be arrested and put in prison. He accordingly pre-

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pared enough medicine to last one week (as he was still rather poorly), and with his stick went to his post. When the Police saw such desperate zeal, they changed their attitude, and allowed him full liberty.

He has purchased a big drum, and when his business for the day is over (he has a small book shop), he clears away the books, etc., from the forms, and converts his shop into a Salvation Army Hall, and conducts meetings. Meetings are held all day on Sundays, and a large red curtain with the characters "Kyū Sei Gun" stretched across the front of the house announces the fact to the passers by. They have about 12 good soldiers, and among them are some who have been rescued from suicide. One such case is at present one of the most successful Bible sellers in that district.

X. is a native of Kyoto, has a good education, and was formerly a disciple of the atheist, Nakaye Chōmin, but his fondness for drink caused him to be reduced to beggary. His friends lost all confidence in him, and he was in sore straits. Eventually he left his wife and children to shift for themselves; and went away from home.

After a time he wrote a post card to his wife, saying he was coming back, and instructed her to have some *sake* ready for him on his return. Next day, as he neared his home, he observed his wife coming from the wine shop. In one hand she held a bottle containing spirits, and in her other arm she carried a young child. Seeing that both wife and child looked worn and tired, as they wended their way slowly homewards, he approached and inquired the cause of their apparent distress. His wife replied, saying, that she knew how he would treat her when he came home, if she had no liquor for

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him, so she and the children had gone without food to buy *sake* for him. After this he made arrangements to send his wife and children to her mother's home at Ōtsu, while he remained in Kyōto, seeking employment, but finding none. Becoming at length utterly discouraged, and weary of life, he wended his way up the hill at the rear of Kiyomizudera, and sitting down under a pine tree, drew forth a short sword, intending to commit suicide. While contemplating this desperate deed, he reflected upon the trouble and sorrow he had brought on his wife and family through his drinking habits; and the thought came to his mind, what will it be like after death? His atheistic notions began to take wings and fly away, as he faced this awful step. What if I have a soul after all? What will be the consequence, if I die like this?

Pondering thus, he rose up, and returned to his little room, his thoughts meanwhile turning to what he had heard of the Christian religion. Would Christianity help him? Could Jesus meet a case like his? He had heard that others had found peace in that way. But could he? While thus reasoning within himself, he began to turn out the contents of an old box, in search of something or other. Among other things, an old copy of a New Year's number of the *War Cry* fell upon the floor. He picked it up and read. The first article his eyes fell upon was headed "*Decide Immediately.*" It came to him like a voice from Heaven.

Rising up, he went at once to the Corps, inquired for the Officer, told his story, and expressed his earnest desire to meet with Christ. Tenderly the Officer pointed him to Jesus, as they knelt together on the floor. His repentance was genuine, his joy became full. He found the Saviour. Through the

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assistance of the Army a situation was found. He soon began to have an income, and commenced to send money regularly to his wife.

One Sunday a few months after his conversion he decided, seeing things were now so changed, to bring his wife and family back to Kyoto. He did so; and also brought her to the meeting, and as he stood and testified to the saving and keeping power of Jesus, his wife was weeping for very joy.

At the close of the meeting, when the invitation was given for those who desired to seek Christ to come forward, this dear woman longed to come, but as she held the baby in her arms, it was inconvenient. However, the gallant husband came to the rescue, and took the child from her. She then rose and came to the mercy seat, while the husband, with tears coursing down his face, followed with the baby. It was a touching sight. Both of them are now happy in their new found Saviour. He is Secretary of the Corps; and during the recent Self Denial week was an energetic worker.

Five years ago three young lads belonging to Yokohama went out together for a stroll. On the way to the Ennichi of Fudō, they suddenly met the march of the Salvation Army, and followed a little distance.

One of the three was specially interested, and felt inclined to go inside the Hall. Turning round to ask his companions what they thought about the matter, he found they had gone. So he entered the Hall. That night he got converted. He is now a worker among the children; and is known locally as the "Hallelujah Painter."

His two companions went to the Festival. Having a little money, they proposed to try what it was like to have a drink, as older people do.

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They did so. After this, they proposed to each other that they should visit a certain place of ill fame; to see what things were like. The people of that place persuaded them to come in, and that night they went from bad to worse. Through drink and immorality they soon found their money gone. In this condition they stole money from some one else, were caught and put in prison.

The one who got converted became an earnest worker for Christ. About 4 years ago he was selling the *War Cry* near Yokohama, on a certain holiday. During his walks he came upon a man and wife fighting. Being a young lad, he scarcely knew how to act. However he drew near; and gave the man a copy of the *War Cry*, asking him at the same time to please read it. The lad then returned home.

A few months ago our "Hallelujah Painter" went to work at a certain house, and after dinner, while having a few moment's rest, saw some labourers in the garden ridiculing one of their number because of his Christian Religion. Naturally our painter took sides with the Christian man, and said to the labourers, "Why are you so opposed to Christianity?" He then told them he was a Salvation Army Soldier. On hearing this declaration, they beat a retreat, feeling further argument was useless.

When they had gone, our painter asked the coolie how and when he got converted and expressed his pleasure at seeing him take such a brave stand. The labourer then told him he had got converted about 4 years ago, through reading a *War Cry*, given to him by a Salvation lad, while he was quarrelling with his wife.

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Thus the "bread cast upon the waters returned after many days."

Meetings for Women.—Mrs. Estill has also conducted a series of meetings for women only, at which a number came forward seeking Christ. These meetings are being continued in various parts of the Capital.

International Visitors.—We have also been privileged to receive a visit from two International Specials from London. Lieutenant Colonel Mary Tait did a six months' tour around the various Corps, and rendered valuable service. Colonel Arthur Bates, our International Auditor General, has also conducted an official Inspection of Accounts, and a Balance Sheet has been published. The Colonel will be remaining with us for some time longer in connection with a number of new Property Schemes.

Seamen's Home.—At Yokohama two new houses have been secured, in a suitable locality, and are being used as a Seamen's Home and Salvation Army Hotel. A good and necessary work is being done among destitute seamen, etc.

Women's Rescue Work.—In this direction our Homes are meeting a great need. During the year a good number of girls have been sheltered at the Home in Azabu, Tokyo, and assisted to lives of rectitude. A new and commodious Rescue Home has been erected at Dalny, and is proving to be a veritable Haven of Refuge to many poor girls, who desire to escape from the cruel bondage of their sinful lives. During the year, 217 women have passed through the Home, and 19 are now in residence.

The following is an interesting case of the rescue of a girl.

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One day the S. S. "Taigimaru," of Osaka, left Mōji for Dalny. Among the 1st class passengers was Vice Admiral Kimotsuki. There were also a number of other Gov't officials. In the course of conversation one of the 1st class passengers asked whether the other had observed a young girl of about 17 years of age among the 3rd class passengers. She was good looking, but seemed to be very sorrowful. He wondered whether she was some poor girl who was being deceived by wicked people, and taken away from home. Sympathy was at once aroused among the 1st class passengers, and a boy was despatched to bring the girl, so that inquiries could be made.

As anticipated, she was a girl of that class. Her home was in Kobe: she had some education, (Grammar School). Her father had failed in business, and consequently the family suffered. She desired to get a good situation, so as to render what assistance she could to the family.

One day her mother heard about a gentleman (?) from Manchuria who was seeking servants, and hearing he paid good wages, innocently applied for her daughter. An introduction followed, and it was arranged for her to go to Manchuria. On the way she began to feel uneasy and suspicious, and that was the cause of her troubled countenance.

On further inquiries it was found that this man's concubine kept a house of ill fame in Port Arthur, and he was taking the girl there.

The 1st class passengers sympathised deeply with the girl, and began to discuss what steps they could take to deliver her, whether to raise money and purchase her freedom, or what? At length it was decided that this wicked man ought to lose whatever money he had advanced to the girl's mother, so,

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while waiting for the steamer to land at Dalny, the matter was put into the hands of the Police, who immediately led her off, and handed her over to the Salvation Army Rescue Home Officers.

Our Rescue Home at Hakodate unfortunately perished in the general conflagration some time ago; and we have been unable up to the present to secure a suitable piece of land on which to erect another. We are however on the look out, and hope ere long to resume operations in that district.

Property.—A number of new Property Schemes are at present being evolved. These include:—

1. A new *Students Institute* in Kanda, to accommodate 70 students. A Hall for Meetings will also be attached, with seating accommodation for 250.

2. A new *Home for Discharged Prisoners*;—in Ushigome. This will have accommodation for 50 men, and is now in course of erection, as the present Home is too small.

3. *Nurse's Training Home.*—For the training of nurses who will visit the homes of the poor, and render assistance where necessary.

4. *Dispensary.*—To provide and dispense Medicines gratuitously, or at a nominal cost to the poor.

Literature.—In addition to the *Toki no Koye* (*War Cry*) and the *Senjō Shikwan* (a monthly magazine for Field Officers), we have now added a new monthly paper called the "*Shonen Hei* (*Young Soldier*): this is devoted to the interests of the children and Young People's work.

"*General Booth in Japan*"—is the title of a new book also published during this year. This is the first edition. It is also illustrated with photos taken during the General's tour.

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"*Heimin no Fukuin*"—("Common People's Gospel"). Another edition of this popular work has also been issued, bringing the number up to 22,000.

Officers' Training School.—During the year a good number of young men and women have received a course of training, practical and theoretical, to fit them for the duties and responsibilities of Officership.

Men's Social Work.—1. *Cheap Food Depot.*—This Institution still continues to meet the needs of the poor in the District in which it is situated, namely, Honjo.

2. *Cheap Lodging House.*—We provide nightly accommodation at this place, at a cheap rate. Also situated in Honjo.

3. *Labour Bureau.*—(Kanda). The accommodation at the Labour Bureau has been increased from 15 to 55. At each of the above places we not only provide for the temporal necessities of the men, but also endeavour to influence them to seek the Salvation of God.

To Him be all the glory!

R. HAMILTON ORR,
Major.

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CHAPTER XIII.

WORK IN THE LOO CHOO ISLANDS.

One year ago, the Methodist Church had one church in Loo Choo, with one pastor, the Rev. K. Murai, and one assistant, the Rev. T. Oho. At that time, the writer was appointed to superintend the work and to live in the islands. Mr. Oho was appointed to work in Shuri and G. Nohara and Y. Hika were assigned to work in Nago and Youtanzan respectively. Since that time the writer has spent most of his time in the islands. He has secured a well located piece of land and a missionary home is almost ready for occupation. Shuri, to which Mr. Oho was appointed, is the old capital and is still inhabited by the families of the former Loo Chooan nobility. It is also the seat of the Normal, Middle and Industrial schools and of the Higher Girls' School, which give it a considerable population of Japanese teachers and officials.

Mr. Oho rented a convenient preaching place and in May a church was organized with 16 full members. There have been 49 baptisms during the year, including all classes, even the highest circles of Loo Chooan society. Nago is a growing place in the northern part of the island of Okinawa. It has an Agricultural School and a Japanese population second only to that of Naha and Shuri. Except for an occasional visit, it is wholly new work and it would not have been strange if the work of the year had only been one of seed sowing. However, a marked interest has developed and nine baptisms are reported.

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Youtanzan is the name of a *magiri* or township, corresponding to the *gun* or *kori* in Japan proper. We have been working here for several years, and Mr. Hika, in becoming pastor, was returning to his native village, where he had resigned the position of principal of the Grammar School to enter our training school, three years before. His influence was speedily felt, and it was soon evident that deep interest had been awakened, and early in June, 109 persons were baptized as result of Mr. Hika's labors. I myself had some doubts as to the genuineness of such a wholesale movement so different from any thing I had been accustomed to in Japan, until I visited the village again and saw for myself the evidences of a genuine Christian life among these simple farmers.

Such a movement as this could not take place anywhere without producing a great excitement, and as soon as the villagers realized what had happened, a violent opposition was raised. "If such a movement as this is allowed to go on," said the opposers, "life in our village will soon be intolerable, —what is the use of money, if we are not to buy *sake*, and if we must give up our moon light dances, theatres and such things?" The opposition took various forms, but while it caused some thirty persons to go back, it greatly strengthened those who remained and benefited rather than harmed the young church.

On the last day of 1907, a church was formally organized at Youtanzan with some 75 members, women being slightly in the majority. In all 143 people have been baptized here during the year, and there are indications that the work is beginning to spread to the adjoining villages. The opposition has now practically ceased, and I hope in a year or two

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to see Hanja village in Youtanzan a Christian village.

The work in Central church, Naha, has also been very prosperous. The pastor, tho he lost his assistant, Mr. Oho, by the organization of the Shuri Church, has never had so many available helpers, and while the church has given letters to numbers of people in connection with the establishment of the new churches in Shuri and Youtanzan, there have been 16 baptisms and there will he a considerable gain in membership.

The regular work of the church has been greatly helped by the temperance work which has been faithfully kept up. New societies have been organized at Shuri and Nago and another will be formed at Youtanzan in the near future. The Rev. K. Miyama, the evangelist of the Japan Temperance Society, spent nearly a month in the island with far-reaching results. In addition to preaching every night in the churches, he spoke before the Educational Society, the Normal and Middle Schools, the agricultural schools, the Industrial School, the Higher Girls' School, in fact all the schools above primany grade and even in a few of them. One of the most interesting meetings held, was one for ladies of rank, the old Loo Chooan nobility, held in the home of Baron Ie. This was the first time in history that these ladies ever attended such a meeting and with some of them it was the first time they ever allowed themselves to be seen by a man not a member of their own family. It will probably not be the last of such meetings, however, for since then Baroness Ie herself has been baptized, and there is a general desire to have such meetings repeated.

I have made diligent search for a copy of the Loo Chooan New Testament prepared by Dr.

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Bettelheim more than half a century ago; but while I have failed in my search, Rev. Mr. Miura has succeeded in finding something better still,— not a translation but a translator. Mr. F. Iha, B.A., of the Imperial University, made a special study of language, is a good English, German and French scholar and has made considerable study of Latin and Greek. Best of all, he has devoted years of enthusiastic study to his own language and to the collection of its literature. He has the work of translation well under way, and it is probable that some portions will be published within the year. In addition to his Bible translation, Mr. Iha and his younger brother, have also given considerable attention to the hymns, and as a result we have six or seven Loo Chooan hymns in use, and work on a dozen others is more or less advanced. The publication of a little book of about thirty hymns is contemplated.

In short, all the necessary appliances for the evangelization of Loo Choo seem now to be ready to our hands, and the result for which Dr. Bettelheim labored and Lient Clifford prayed seems about to be accomplished in our day,

HENRY B. SCHWARTZ.

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CHAPTER XIV.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

THE JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION.

Although the World's Student Christian Federation Conference was alluded to in the last year's report, real proportions could not then be appraised as fairly as they can be now. The Conference itself, through the secular press and through the reports of the delegates, impressed the intelligent classes throughout Japan with the worldwide scope and conquering power of Christianity, and the delegates who were sent after the Conference to the forty leading cities brought home to the people the personal urgency of the Gospel.

Perhaps the effect of the Conference and of the evangelistic campaign can best be conveyed by quotations from statements of Christian leaders made six months after the event. Dr. J. D. Davis wrote: "The influence of the Conference was widely felt. That it has made a profound impression upon Japan is more and more apparent. The attention of the leading statesmen and educators in Japan was called to the great moral power of Christianity, to the oneness of Christians, and especially to the efficient work for young men and women which the Y.M.C.A. are doing. The favorable impression in regard to Christianity, which has been growing for some time, was deepened, and especially were many young men led to think seriously of their need of what Christ can give them. I feel that the Federation Conference and the evangelistic movement which followed it, had something to do with the

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rich harvest which is being reaped in this city, as a part of which ninety-eight members united with one church, and over seventy with another the last Sunday in December, 1907.

"A recent tour in the province of Echigo, one of the strongest Buddhist provinces in the empire, reveals the fact that teachers and students in that province, away back in the interior towns where no regular work has been done, are desirous to hear the Gospel, and some of them ready to accept. The influence of the Conference, as reports of it were published in the leading papers, was felt even in this province. This wider, untabulated influence of the Conference and the after meetings will probably result in larger fruitage in the near future than the tabulated results of those who were led to accept Christ at the time."

President Harada, of Doshisha, said:—"The effect upon the non-Christian classes, the merchants and men of affairs, was very great. The Federation Conference and the evangelistic movement and the visit of General Booth gave them an entirely new appreciation of Christianity. It broke up the hard crust of prejudice. The public were greatly impressed with the oneness of the Christian movement throughout the world, whatever minor divisions may appear at close range. But the results of the Conference have by no means been exhausted. Perhaps they have only begun."

Bishop Y. Honda wrote: "In the pretentious 'History of Religions in Japan,' edited by a noted Buddhist, an appendix has been added to the latest edition, giving ten pages to an account of the Federation Conference and the evangelistic movement, while only five pages are given to the National Conference of Buddhists. This is evidence

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that the Conference must be reckoned with by all students of Japanese history. A great many Japanese were astonished to see that the Christian laymen who attended the Conference from all countries showed as intense concern for evangelism as professional Christian workers. Although Christianity is separated into a number of branches, not unlike the sects of Buddhism, the Federation Conference demonstrated that Christianity alone has the capacity to unite its forces throughout the whole world into a grand brotherhood. It demonstrated that in essentials Christian forces are one and indivisible."

Dr. Coates, professor in Aoyama Theological School, testified: "From time to time since the Conference I have heard of young men, both here in Tokyo and in the country, who were deeply impressed and who date the beginning of their Christian life to that memorable week or the days of the evangelistic campaign immediately following: and I hear of many others who at that time determined to know for themselves what Christianity really is, and have since been earnestly inquiring the way."

President Ibuka declared: "Six months after the Federation Conference I find no reason to change my opinion expressed last spring, when I said that the Conference was an event in the history of Christianity in the Far East for which we should be profoundly thankful. One result of the Conference is the greater friendliness and openmindness on the part of the public toward Christianity. It went a long way to break down the old, deep-rooted prejudice against the name of Jesus that still lingers in the popular mind."

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Rev. E. Rothesay Miller of Tokyo wrote, after touring the northern provinces: "In Hirozaki in consequence of the meetings some 150 gave in their names as either asking baptism or willing to seek further for the truth, among whom were quite a number of soldiers from the barracks. Of course, some, if not many, of these had already become interested in Christianity, but were by these meetings led to decide for themselves. The influence of the Conference and the evangelistic work has been unprecedented in the history of Japan. It extends through all classes from officials to farmers and country townspeople. The merchants and all commercial circles have been moved as never before, though the two classes most affected are, without doubt, the students and the officials."

Prof. Tamura, Principal of the Episcopal Girls' School, Kyoto, said: "The effects were very great upon the people in general, even greater, than upon Christians. Never before had the Kyoto City Hall been rented for Christian gatherings, but now it is readily given to us. Mr. Mott's address made a deep impression. There has been a noticeable increase in the number of young men in my church, and a number of new inquirers."

It is impossible to say how many were led to receive baptism through the Conference and the special missions, but it is known that there were at least 200 within seven months, most of whom were young men, thirty of whom were Chinese students.

Not a little of the success of the special missions was due to the guidance of Mr. Niwa, for some years secretary of Tokyo Association. In June, 1907, Mr. Niwa was appointed for two years to promote evangelism, Bible study and the missionary spirit. He and other secretaries have been able by

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special meetings and through the district conference of the Associations to give not a little impetus to the evangelistic spirit. The most encouraging single result has been the decision on the part of all the Associations to tax themselves extra in order to send special evangelistic speakers around each district during the year.

The Association secretaries have attempted more systematically than ever before to press upon the attention of young men the opportunity of the Christian ministry. This has been done by addresses, conferences, and by articles in the Association organ, "The Pioneer." One of the most helpful influences in the direction of securing graduates of the Imperial Universities for the ministry is the ordination of Rev. S. Imaoka, a graduate of the Tokyo Imperial University, to the ministry at Hyogo.

The work during the past year has been handicapped by the absence of three Japanese secretaries abroad. They went at the invitation of the Washington, D. C., Association, primarily to attend the North American Convention, but also to study the Association work in America and Europe. Their return, greatly enlarged both in their personal spiritual life and in their grasp of principles and methods, has been ample compensation for the temporary sacrifice.

The general policy of the movement at the present time is to develop intensively rather than to reach out to new fields or to increase the membership or to project building movements. As an index of the extent of the work directed by the National Committee, the budget for the present year is Y 19,000. Of this amount only Y 5,500 is received from abroad and this will decrease to

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nothing within six years. In fact, two-thirds of it will not be renewed after this year. There is a determined attempt being made to secure enough new contributions this year to make the student department, whose budget is Y 1,300, entirely self-supporting before 1909. There are at present seventy-seven Associations in the National Union, of which sixty are in schools and colleges, and seventeen are composed mainly of business and professional men in towns and cities. The total membership is over 4,200, divided almost equally between the student and city associations.

In addition to the effort among students and city men, the National Committee is carrying on work among soldiers in Tokyo and in Port Arthur, and has inaugurated a most promising work among the Japanese railway employees in Korea. While this Army and Railway work is touching several thousand men more or less deeply, there is as yet no enrolled membership, so that the support has to be secured by gifts and entertainments. The work for soldiers in Tokyo has had strange ups and downs. During the winter of 1906–1907 it was very successful, but suddenly ran down, owing to official opposition. For the remainder of 1907 it was uphill work, but patience was rewarded by seeing the work rise during the winter of 1907–1908 to as great prosperity as the preceding winter. The attendance for several months averaged 400 soldiers each Sunday. One of the most attractive features was the serving of hot lunch at cost by the wives of secretaries and directors. The large hot bath and cold showers, the games and the writing and reading tables were all in constant use, and 200 men were generally present at the preaching and musical service which closed the day. In order to avoid

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the necessity of soldiers hiring rooms in questionable tea houses to store their extra clothes and books in, Tokyo Association has bought 210 steel lockers, which will be rented at low rates to the men.

The equipment of the Associations has been enlarged by the erection of five new student hostels with part of the fund given by American friends last year, namely, two in Tokyo and one each in Kyoto, Kanagawa and Kumamoto. Several others are about to be begun. All these homes are already filled and are proving to be invaluable aids to the Christian work in the colleges near which they are located. The only advances in the line of buildings for city associations are the purchase of a small building in Sapporo and the securing of Y 11,000 toward a lot for a building in Kobe.

"The Pioneer" raised the flag of independence in January, 1908, and is making a brave and winning fight. With a circulation of 2,000, it reaches men in all parts of Japan, Korea and Manchuria.

During the year a number of valuable publications for young men have been issued, chief among which are: "Studies in the Gospel of John" in five parts by Prof. Kashiwai; "The Value of Religious Experience" by Prof. Bois; "The Way to God" by Dean Bosworth; and, in the series of great modern sermons, volumes from the writings of Prof. A.B. Davidson, Dr. Robertson Nicoll and Principal P. T. Forsyth. The Japanese edition of the Federation Conference report reached a sale of 1,600.

The return from America of Mr. Omori, after completing studies at Stanford University and the Springfield Y. M. C. A. Training School, where he specialized in physical culture, has opened the way for agitation looking toward the development of the physical department of the Association. The interest

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in sports and in physical culture is of comparatively recent growth, but is now attaining such proportions and is open to such grave dangers that there is need for a body like the Association to exert itself to foster clean sport under Christian auspices. The service of the Association in Western lands, especially in North America, in the direction of clean sport and symmetrical body-building has been one of its most noteworthy achievements. It is to be hoped that something similar may be effected in Japan.

The Association has continued to secure Christian college graduates from the United States and Canada as teachers of English in Japanese schools. The number at work during the past year has been twenty-four. At the annual pedagogical and religious conference held by these teachers and the Association secretaries in August, 1907, near Mount Fuji, the teachers reported an average weekly attendance of 646 men in their Bible classes, from among whom sixty-seven received baptism, partly as a result of their efforts.

The total number of young men in attendance at all Association Bible classes each week has averaged over 1,300, in addition to 450 evening school students who have received religious instruction.

The death of Mr. V. W. Helm (October 29, 1907), Associate National Secretary and resident secretary at Kobe, was recorded in last year's CHRISTIAN MOVEMENT under obituary notices, but the realization of the loss has been coming home to the Association movement increasingly during the past six months. The Japanese committees, with whom he was so intimately connected, especially in the conduct of the Army Work in Manchuria, and scores of friends throughout the country, have borne testimony to his rare Christian character and

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rich contribution to the work among young men. "V. W. Helm, A Christian Man," a memorial of his life and work was issued in January and has run into an enlarged, revised edition.

The fifteenth anniversary of the erection of the well-known Y.M.C.A. building in Kanda, Tokyo, was marked by a three days' celebration, ending May 10th, 1908. Beginning with a thanksgiving service on May 8th, the celebration reached a climax on Saturday afternoon, when a large audience listened to addresses by Dr. I. Nitobe, Hon. T. Ando, Pres. Ibuka, Dr. M. Takagi and K. Yamamoto. Special messages were also sent by Baron Shibusawa and Count Okuma, the latter being detained at the last moment from attending in person.

Secretary Yamamoto and Pres. Ibuka told of how the Association was formed by Messrs. H. Kozaki, N. Tamura, M. Uemura and K. Ibuka twenty-six years ago and of how it had grown through struggle to its present membership of over 1,000 and its many-sided activity. The erection of the present building in 1894 was made possible by the gift of $50,000 by American friends, and again last year the ties between Tokyo and American Christians were further strengthened by the gift of a second $50,000 for student hostels in Tokyo and other student centres. All the speakers emphasized the fact that the dynamic of the organization had always been religious conviction and that its objective was to develop rounded Christian men.

Dr. Takagi, one of the Directors, referred in glowing words to the meeting seven years ago, when, after earnest prayer, the Directors and Secretary Niwa had resolved to make the Association independent of further financial help from

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abroad; and from that day to this, for all current expenses, it had been entirely self-supporting.

Dr. Nitobe, also a Director, called attention to the need of young men for two things: guidance, especially on coming for the first time to a large city; and action rather than theories, such as now prevail. Both of these things he asserted the Y.M.C.A. offered, together with friendliness, sympathy and inspiration to high living. Like Secretary Yamamoto, he emphasized the Association's mission to the mercantile and industrial as well as student classes, all of whom needed just the help that the Association could give in the direction of the highest character.

The anniversary is being made the occasion for opening a subscription for *yen* 25,000, in order to enable the Association to complete the purchase of additional land adjacent to its present building and to erect on it a dormitory and a gymnasium.

GALEN M. FISHER.

THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION.

One of the most significant and most inspiring things in Japan at the present time is the presence of the 520 Korean students in the capital. Somehow the impression has got abroad that Koreans are a weak, helpless lot of people. This may be true of the average Korean. Certainly he has been downtrodden for generations and his development arrested. What he would have become under more favourable conditions of growth one can not say with certainty. If, however, the students at present in Tokyo may be taken as representing the average of their countrymen, our ideas regarding the people

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of the land of the Morning-Calm will have to be modified.

Pride of race and marked independence of character are among the traits manifested by these men. One hopeful characteristic is an extreme sensitiveness almost amounting to morbid self-consciousness regarding the present anomalous condition of their country. This feature in their character is accompanied by an intense desire to fit themselves by study to render help to their land. While not so brainy as the Chinese nor as versatile as the Japanese, they seem determined and dogged and most anxious to fit themseves for their life's work. In some particulars they are in marked contrast to their neighbours;—they are sweetly reasonable and void of anything resembling lofty contempt towards foreigners or self sufficiency. This does not mean that they show any tendency to throw themselves at the feet of others, but they do not appear to be tainted by the objectionable spirit of anti-foreignism and they are willing and anxious to learn. There are at present 520 Korean students in Tokyo, an increase of 40 over last year. Only 92 are supported by Government funds; the remaining 428 being supported either privately or by various guilds and communities in Korea. Christian work among them is encouragingly successful. Ten per cent (52) are professed Christians. Of this number 12 have been baptized and 6 have joined Japanese churches. The disparity between the number of of baptized and professing Christians together with the small proportion who have joined themselves to Japanese churches emphasises the need of having a pastor who can speak Korean. The students themselves favour the idea of a foreign pastor from Korea. That a suitable man would find a

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congenial and profitable sphere is obvious. It would be as easy as it is necessary to establish a Korean Student Church, and in this way the results of the religious work could be conserved. The peculiar temperament of the Koreans and their present condition make them very enthusiastic about establishing their own church. We heartily commend the idea to the Korean Missionary Societies. If we interpret Providence aright, surely here is a God-given opportunity. The bearing of such a work on Missionary activity in Korea is obvious and for the sake of that work the call to co-operation is imperative.

One Korean student out of every 13 is a member of the Young Men's Christian Association and the average attendance at the Bible Class held twice each week is 40. In addition to this nearly one sixth of all the students in Tokyo attend the regular lectures and debating club.

Our greatest and most pressing need is a suitable domicile. At present the Association is housed in very inadequate quarters, and there is no doubt that, if better accommodation could be secured, the work would be even more successful than it is at present.

What will be the future of Korea? Will she become absorbed by Japan and her people lose their individuality, or has she sufficient force of character to maintain a separate existence, although governed by another Power? These are questions difficult to answer. But whatever may be Korea's future, there cannot be two opinions as to her dire need of strong leaders from among her own people. Whether as a nation she could have preserved her existence under the old regime is uncertain. The more than unsatisfactoriness of her internal govern-

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ment was notorious. Corruption in public and private life, accompanied by the inevitable weakness of misgoverned states had probably sealed her fate. However much of truth there is in this contention, it remains true that Korea needs and badly needs a body of strong upright Korean leaders. Where are these men to come from and what is going to inspire them with the pure motives and lofty ideals necessary to the formation of sound character? Is it doubtful whether she can provide leaders herself? Our experience with the men in the work of the Association has convinced us that here we have plenty of good material. The steady application of the men, their eagerness in study, and their ability to adapt themselves to new conditions, all bear testimony to capacities which, if developed, will promise good things for Korea's future. Mr. Kim, our Korean Secretary, is an example of what can be done for the Koreans. His life from the day on which he surrendered to the Master has been a wonderful witness to the sustaining power of the Christian Ideal. A firm trust in God, calmness in perplexing difficulties and a life regulated by Christian principles, make him a power for good among the students. His influence over them is great, and we see it working among men in the altered lives and changed ideals of many of them. It is just here, lives surrendered to God, and shaped by the teaching of Jesus, that we find hope for the future of Korea. A band of earnest young men, fitted by education for the government of their country, and fired by the Christian motives for their own spiritual welfare and that of their countrymen, will meet Korea's greatest need.—that is, Christian leaders and clean handed upright statesmen. It is no vain hope to imagine that the Young Men's

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Christian Association may contribute largely to this end.

J. M. CLINTON.

THE CHINESE Y. M. C. A. AND CHINESE STUDENTS IN TOKYO.

More than seven thousand young men—alert, clever, eager in pursuit of learning, their minds open to whatever influences happen to be wafted in their direction! To guide and direct the mental energies of this large body of men is a work that is calculated to fire the imagination and call forth the whole strength of Christian workers of every Church. The Chinese Churches have entrusted this sacred work to the Chinese Y. M. C. A. The Centenary Conference Resolution of last year has resulted in there being five foreign workers attached to the ordinary Y. M. C. A. staff. The religious, social and educational character of the Y. M. C. A. affords many chances of mixing with the young men in various relations. The work is, as can be imagined, necessarily slow in the production of visible results. No presentation of statistics can adequately show the working out of spiritual and moral forces. If one remembers that every province in China is represented by the students in Japan, and further that they belong to the best and most influential families of China and are thus at the very centre of life in their respective native places; it will be readily seen that to influence these men is to reach a larger constituency than they themselves. The peculiar relations existing between the vast body of the Chinese people on the one hand and the literati on the other is such that one who has not lived in China can scarcely appreciate. In every village of China, the local school teacher is an oracle. The "readers of books" are a class to themselves, a kind of intellectual aristocracy. In

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all matters relating to the realm of mind and ideas their works are weighty. So much is this the case, that, in ordinary mission work, the opposition of this class in any centre is very serious. The average Celestial farmer or business man is not a learned or even a tolerably well informed individual. Without means of travel beyond his own parish or country town, minus newspapers and books, and the many broadening influences so common in Western countries, he is very ignorant and narrow in his outlook. Ignorance does not stand alone; accompanying it are violent prejudices and suspicions against everybody and everything not understood or known by him. One can readily see that the literati, with the prestige learning gives them in the eyes of their ignorant countrymen, and the superior position they have attained as educators of the young, can, and do, guide opinion in their respective districts.

In every sphere above the merely material, the Chinese scholar is king in his own community. He is the link between the villagers and any outside world he may know of. He also keeps their registers, looks after the village accounts, drafts all documents from a birth horoscope to a marriage contract, private correspondence, or deeds of sale of land and property. His power is not theoretical only but real, as many mission workers among the simple peasantry can testify. It is from this class that the men now studying abroad are largely selected. A large proportion of students now in Tokyo are supported by public funds subscribed by the various village communities and guilds in the towns whence they come. Others are Government students, supported by official funds. The latter gain their position, some by family influence,

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others by examination. These facts are mentioned to show that the students are, most of them, picked men. Their position is secured by some special characteristic, family influence, literary merits; every man is either an influential person or a clever scholar. They all have influence in their respective circles. A Chinese writer, in an article recently contributed to the "Westminster Review", says of these students, after returning from their studies abroad: "Fairly educated, and having had proper training, the students return from Japan to establish private schools everywhere at their own expense. The work is disinterestedly carried on. Many teachers sacrifice their private fortunes in the enterprise. But they are gaining ground by degrees, especially in normal schools and kindergarten. The anti-opium and anti-foot-binding movements would not have been so general but for the energetic preaching, both by tongue and pen, of the students returned from Japan. The doctrine in favour of the emancipation of woman is spreading daily and before long the education of the other sex will receive equal attention." The writer of the article goes on to show how the literature of China is being reshaped by the new learning. Thousands of new words are being incorporated into the body of the national vocabulary. "New expressions, new constructions of sentences" are making a revolution in the Chinese literary world. A new activity has laid hold of the pens of ready and able writers, and live ideas, pulsating with vitality, are being given forth without cessation.

The student body is the main-spring of this movement, in fact *is* the movement. The bearing of the Y. M. C. A. work among these men in its relation to the regeneration of China and mission

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work in particular is obvious. The accessibility of the men is wonderful, the only limit in intercourse in fact being the number of the workers engaged and their own strength. Never in the history of missions has such a grand opportunity been given to the Church. We are at the fountain and centre of China's new life. The following observations based upon actual experience with the men themselves will serve to indicate some of the many lines along which they may be and are being influenced. Young men who have never been in contact with foreigners in China, who, either from prejudice or hatred, based upon ignorance and misunderstanding, would not visit any missionary in their own native place, soon lose their insularity after rubbing shoulders with, and imbibing new ideas from, their fellow students and college professors. They discover that the world contains many things not dreamed of in their philosophy, and that their estimates of a number of questions need revision. It is to the credit of large numbers of the men that they are very willing to seek for information. They do not hestitate to ask questions and generally it is not difficult to enlighten their minds.*

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* Recently three middle-aged Chinese students, a class almost unaffected by Christian work even in Tokyo, called on a Chinese secretary and said: "We wish to be baptized." Aghast, the secretary asked: "What has made you *volte face* so suddenly?" "Well," they replied, "we shall be judges upon returning to China and we wish to be able to adjudicate cases between Christians and non-Christians. But another reason is that, whereas we had supposed all Christians to be of the lower classes, like those we know at home, we have here found earnest Christians among eminent Japanese, and a few even of our fellow Chinese students have become Christians." The secretary, while recognizing their mixed motives, advised them to become catechumens in preparation for baptism.—*Pioneer.*

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It is easy to see what a changed attitude their revised estimates will bring about, and how different their whole bearing will be towards many questions when they return to their native land. It is not to be expected that every returned student will become a pro-foreign advocate, or that he will forthwith upon his return seek out and join the nearest Christian Church. A point to be noted is this, and we would that we could write it in letters of fire upon every soul. For the majority of these men the time they spend in Tokyo will be the formative period of their lives and what they become now is what they will probably continue to be during the rest of their existence. It is a proved psychological fact, that ideas once sown in the mind do consciously or unconsciously mould, and shape, and change, the character of the minds imbibing them. These eager students are every day of their lives imbibing new ideas. Their mental life is being expanded and deepened. Their attitude towards such questions as "Christianity" and "foreigners," the future "government and development" of their country is being shaped with more or less fixity. Youth after all is the plastic stage, and the mind is then more susceptible of deeper impressions than at any other time of life, and the impressions are more lasting.

To consider the immense potentialities of Christian work among such a body of men as the Chinese students in Tokyo amazes one. The attention of the Church needs only to be drawn to the possibilities of the situation; surely no pleading for help and sympathy is required.* The character of the classes

* The trustees of the Arthington Trust of England have appropriated for the Chinese Young Men's Christian Association of Tokyo £1,000, for the erection of a Christian hostel for Chinese students.

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from which the students are drawn has been mentioned, and reference has been already made to the influence that is being exerted upon public opinion and the national literature by the new ideas. It also should be pointed out that some proportion of the students will eventually become officials, and thus have vast influence among their subjects. The larger number will, of course, be employed as educators and train the new generation of China, and others may simply return and enjoy cultivated leisure. The members of the last mentioned class are in some parts of China fairly numerous. They are made up of retired officials and rich country gentry, men who own broad acres and reign supreme in their parishes. They live in the midst of their people and are invariably respected. Some are men of force and character. The moral colour of a whole district may be determined by these men.

One out of many such instances comes into our mind as we write. A whole parish containing over a thousand families has been for years free from opium and gambling. The parish finances are managed honestly, and in times of famine—such as a year ago—the people have not wanted for grain, so well have affairs been looked after. The tone of the place has been set largely by one man. Such a man can lead his people at will. We know this particular individual and find him a person of sound judgment and in certain directions a man of integrity. It may be said that his opinion of things is the public opinion of his district. By gaining his good will our entrance into the parish was made smooth. A church of some sixty or seventy members and enquirers, and an experience of three years without a breath of persecutions are largely due to lack of opposition on the part of this local

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"squire." The student body now in Tokyo are partly drawn from the families of such men as this. In giving these men correct views of our aim, by removing prejudice and imparting knowledge of essential Christianity, the path of the missionary in the interior may be considerably smoothed.

One means of reaching the men in Tokyo is by teaching English. In our evening classes, during the Fall Term of last year, we had a total of 446 students, representing every province of China. The class room affords opportunities of gaining the respect of the men, and such a vantage ground, followed up by getting them into our distinctively social and religious meetings, forms a lever of influence. The condition of the Chinese Church, which is a growth of the Y. M. C. A. work, will give an idea of what is being done in a specifically religious way. The Report of the Pastor will be read with praise and thanksgiving. The statistical table B * shows a total of 203 members of the Y. M. C. A. "active" and "associate." Some of these have returned to China. Most are with us. In proportion to the number of students, 200 Y. M. C. A. members is appallingly small, but small only in a comparative sense. To have gained 200 men is to have established 200 centres of influence. Not every member is an earnest pro-Y. M. C. A. advocate, nor a sincere Christian. The point to be emphasized is that we have gained at least 200 fewer anti-Christian individuals. This negative aspect is important and weighty. Added to this, there are among the 200 members quite a number of eager pro-Christian advocates, whose influence is not only removed from the one side, but thrown into the

* See Appendix for Statistics.

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other scale. By far *the* most important element in our work is the personal. This is, in the nature of the case, slow in the production of fruit. One individual cannot get into vital and close touch with an unlimited number of other individuals. A few men won on these lines means that the worker multiplies himself and to that extent his influence, and it requires a not vivid imagination to see the circle ever growing wider. The personal is the Master's method, and with the Master's spirit cannot fail to be productive of sound Christian character.

Character after all in its ultimate sense is an individual affair. It is to the unit that we must give our attention and upon whom we must spend our strength. The foundation of the Kingdom of Heaven comes not by observation. We are now sapping and mining. The larger issues of life also receive our attention. We give public and semi public lectures, advice to the men on the choice of books and subjects for study. With recreation, physical—we are desperately in need of a tennis court—and intellectual,—our aim is to present a fully rounded-off type of manly Christian character. We greatly desire these men to return to China with a true conception of what a Christian gentleman is. Even though the majority make no open confession of Christianity, they cannot have seen the real type or heard the Gospel Truth without becoming somewhat influenced. This is the witchery of the Master. We commend the following Students' Church Report to all. It cannot be read without evoking praises to God.

J. M. CLINTON.

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THE CHINESE STUDENT CHURCH IN TOKYO.

It may seem rather strange for a member of the North China Missionary body to be living in Tokyo, but it only proves that the Church is trying to keep abreast of the changing times. China has begun at last to make some changes. Her friends had long ago seen that this would be necessary, if she was to keep her national existence. For years it has been evident that she must make changes in her educational system, in her monetary system, in her transportation system, in her mining system and in her judicial system. In fact, it has been clear that, if China wished to become a world power, she must reform.

When her little Island neighbour, Japan, defeated Russia in the greatest military struggle of modern times within the borders of the Chinese Empire, she realized that help was near at hand, and thousands of her students, among them the brightest young men in the Empire, came to Tokyo to study in every department that would help them to build up their own country. They came to Japan instead of going to America or Europe for several reasons. 1st—Japan was an Eastern Nation, whose written language resembled their own, so that within a few months or a year they could learn enough to attend classes in the Japanese language, and if they did not have time to learn Japanese, complete courses were offered in law and commerce in their own tongue. 2nd—They could study for a year in Tokyo for what it cost them to go to England or America. The expense was a great factor in determining Tokyo as their destination. The students are supported by the provincial governments, by schools, by various guilds and societies as well as by private sources. Nearly one third

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of the students have been supported by the various provincial governments. The average per man received is about forty *yen* per month, from which all expenses must be met. Many of the students soon realized that they could have done better in the Occident, but the expense was too great.

The fact that the students of China, who have always opposed progress in every form, should go abroad in such vast numbers, was an open admission that China must change. In the fall of 1905, the fact, that a new door of great promise had been opened for Christian work, was realized, and the Young Men's Christian Association was asked by the Missionary body of Shanghai to undertake the work. Bishop Bashford loaned Mr. and Mrs. St. John of the Methodist Episcopal Mission in Tientsin to commence the work in the spring of 1906, until Mr. J. M. Clinton, the present capable General Secretary, was able to reach Tokyo in September, 1906. In the spring of 1907, there were enough students connected with the Young Men's Christian Association who had become Christians to make possible the establishment of a church. A little later, at the Centennial Conference in Shanghai, it was decided to select some one Church to represent all the Christian Churches of China, so that the ideal of Christian unity so magnificently represented by the Y.M.C.A. should not be broken by contentions for any particular form or order, that would distract the minds of the students from the central idea of the Christian life.

A Committee of seven was appointed to decide the matter, and they chose the Rev. Mark Liu, the Pastor of the Methodist Church in Tientsin, to become the Pastor of the representative Church. Mr. Liu and his delightful family were immediately

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released from their important work in Tientsin to come to the larger and broader field. Formerly they could help to mold the life and thought of a single city, but now that of an entire Empire.

The purpose of the church is not to assume the duties of the Y.M.C.A., but to act in most hearty co-operation in building up the character of the young men, who had been led into the Christian life. And Mr. Liu has been trying to instill in the hearts of these new converts the meaning of the deeper Bible truths, and to give them an insight into what Christian life stands for in the highest sense, so that, having been members of a church here with true standards and ideals they will all be willing and eager to unite with the existing churches in China on their return. And they will not try to start churches that are not founded upon Christian principles. Ever since he came last July, Mr. Liu has been most earnest and energetic in trying to win students to become real disciples of Christ, and to teach them that the church is not a club or revolutionary organization. One prominent member of the latter organization said: "If you would oppose the present government, we would all become Christians." The students are very busy, being in the class room from six to eight hours a day, so that the Christian worker has to adopt a different method for each man. But they are all won by personal work; some by a chance word between classes, some in a conversation after dinner. But the cheering point is that the men are being won, men who have been the Leaders of China and who had clogged the wheels of progress, so that, after one hundred years of labour and the expenditure of millions of money and hundreds of lives, there are only two hundred thousand Christians.

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Not simply from the coast towns where they have heard Christianity before are the men being saved, but from the uttermost parts of the Empire. A man, whose home is two months from the coast, said to me to-day, "I know that I must believe on the Lord Jesus Christ to be saved."

Many of the men may never become Christians, but they will always remember that, when they were strangers in a strange land here, they were kindly treated by Christians. Their view point will be changed, for they have seen that in other lands the leaders and educated men are Christians. So important is this work that at present there are, besides myself, five missionaries working in connection with the Y.M.C.A. And Bishop Bashford, after he had seen this work here, sent Mrs. Davis and myself to assist in this campaign. The fact that so great a leader as Bishop Bashford would bring us from a field, where there were already one thousand Christians and between one and two millions to work among, to a field where there are only a few thousand students, indicates the importance of the situation and the greatness of the opportunity it affords.

The difficulties that stand in the way of the Chinese students becoming Christians may be summed up under three heads. 1st—The attractions to moral impurity are so great that the majority of the young men who are away from home and not bound by family ties fall victims to their surroundings. A prominent Chinese has said that, if the young men remain here for two years, they are sure to go wrong. The Christian workers intend to combat this evil by erecting dormitories where they shall be surrounded by the best kind of influence, and by precept and example to show what the

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Christian ideal should be. 2nd—One of the greatest difficulties in the way of winning these young men to Christ is the failure of the Chinese Christians and the so-called Christian Nations to live up to their own standards. This can only be met by frankly admitting the failures on the one hand, but on the other hand showing what wonderful advances have been made in every department of government and in the lives of the people whose lives have been influenced by Christian thought for several hundred years, as compared with those countries where there has been no Christian influence. 3rd—Some of the students are so anti-foreign in their feelings that they are opposed to Christianity simply because it did not originate in China. They can only be won when they become acquainted with the Christian workers and learn from them the meaning of a world-wide view that is bounded by neither country nor race.

Now is the time to work for these men. In a short time this mighty army of students will have returned to their own land. Upon their return they will preach a gospel of individual transformation, which will mean that the whole Empire will be saved in a short time, or else it will mean that they will preach a doctrine of governmental reform which will leave the mass in as great darkness as at present.

Naturally, this student Church is not self supporting, for the members are not wealthy and the work must be supported. But those who have seen the field are assured that it will bring forth fruit one hundred fold. These young men are filled with the idea of a self supporting Church in China and many of them are willing to give them-

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selves to live a life of humble sacrifice and toil, if they can only uplift their country-men.

STATISTICS OF THE CHINESE STUDENT UNION CHURCH, MARCH, 1908.

Province	No. Baptized in Tokyo	No. Baptized in China.	
Fengtien	1	2	
Foochien	1	1	
Kiangsu	4	1	
Chihli	4	2	
Hupei	15	4	
Chehking	2	3	
Kweichou	1		
Kwangtung	3	6	
Hunan	5		
Kiangsi	2	1	
Szechuan	5		
Shansi	1		
Shantung	1	1	
	45	21	Total 66.

This does not include seven men who were converted in Tokyo who have been recently transferred to churches in China.

Thirteen of the eighteen provinces south of the Great Wall are represented among the Christians. These provinces have a population of 337,838,000 out of the 429, 532,000 inhabitants of China proper. These provinces have 2,965 missionaries living and working within their borders, or one missionary for each 113,965 of the inhabitants. At the present time in Tokyo there are 6,500 students and one per cent of these are church members, to say nothing about those on probation, who may or may not become Christians, and there are six missionaries working among them or one for each 1,100 of the inhabitants. Does this mean that the Missionary force in China must be increased just one hundred per cent in order to win one per cent of the population to Christ? If that is the case, most of

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us would think it a hopeless task. But we do not give up and on the other hand take courage, when we see those who have so lately been opposed to progress, actively preaching the Gospel to their fellow students. At the present time in China I know of no Church, even among those that have been established 40 and 50 years, that has among its members sixty Chinese scholars who have not been educated in Christian Schools. GEORGE L. DAVIS.

COUNT OKUMA ON CHINESE STUDENTS, THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND INTERNATIONAL RELATIONS.

The following summary of remarks by Count Okuma, Ex-Minister of Foreign Affairs and the former leader of the Progressive Party in Japan, will be of intense interest to all who follow the work of the Y.M.C.A. among Chinese students in Tokyo. The remarks occurred during an interview given to some of the Y.M.C.A. leaders on March 12th. Asked if he thought the number of Chinese students was likely to decrease in the near future, the Count proceeded to give a short account of these "Seekers after Learning" in Japan.

The real invasion of Tokyo took place after the Russo-Japanese War. That a small nation like Japan should beat China in war had already set the rulers of the Celestial Empire a-thinking, and when, to cap this feat, the Japanese actually thrashed Russia, the curiosity of the Chinese Government was considerably augmented. She sought to find out the secret of her neighbour's success. "Why had Japan," as a group of officials once asked the writer of this article, "suddenly become transformed from a race of weaklings to a first-class power, strong enough to become an ally on equal terms

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with Great Britain? We must send our future leaders over to Japan and learn their secret."

The Japanese Government along with men of insight took advantage of this rising tide of enquiry. Filled with real desire for the welfare of the Orient, and probably actuated by self-interest, and guided by the wise statesmanship that has characterised Count Okuma from the time when forty years ago he harboured two young Chinese students in his home at Nagasaki, the Count made provision for receiving a thousand Chinese students in the University at Waseda, an institution next in importance to the Imperial University and quite as large, with its 7000 students and professors in nearly every department of human knowledge and in several languages. Preparatory to laying himself out for the reception of the "Sons of Han," the Count sent two of the professors to China, where they studied the economic and educational conditions from their standpoint as educators. They did much by personal interviews with the Chinese authorities to determine the policy of the latter in sending young men to Japan.

In the Count's own words, spoken at a previous interview with some of the Y.M.C.A. secretaries, "They studied especially the new educational system in China, together with the policy of the Chinese Government and the authorities in the various provinces, and sought at the same time to place before authorities our plans for the education of Chinese students."

The outcome of this visit, along with representations from other quarters, which coincided with the needs of China, is seen in the "trek" of thousands of young men to Tokyo and other cities of Japan, the vast majority naturally going to the capital.

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During the course of our interview, the Count went on to say that hitherto a great mistake had been made by both Japan and China in the system of short courses adopted at first.

China was in a state of feverish anxiety and thought to grasp quickly the "fruits of wisdom," and men of all ages were hurried over with the intention of securing a rounded-off education within a period of twelve months. Some of the men sent were too old. Father and son were often to be seen sitting in the same classes. The result of this was naturally disappointing to all parties concerned, when these students returned to their native land. A mere veneer which filled the mind of the subjects with inflation and conceit, without making him useful in any capacity, seriously prejudiced the Japanese system of education in the minds of many Chinese. Men who had spent six months or a year in Japan have been known to have charge of important positions. Frequently they were in sole control of the new colleges started by the Provincial Governments, with the result that no real satisfaction was derived by any one.

This order of things has passed away, and in all the important educational establishments, only long term men are accepted. At Waseda, the Count told us, "We receive only those students who come for a full term of six or seven years to take the regular courses. This plan has received the endorsement of the Chinese Educational Authorities and many of the Viceroys, Chao Er San, Yuan Shih Kai, Tuan Fung, Chow Fu." The dropping of the short term men has caused the total number of the students to decrease, but at the same time it has added stability to the number remaining. This may never reach the enormous height of last

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year but again it will not be subject to violent fluctuations. The seven to eight thousand at present here are long term men, and are settling down to steady grind. The frothy element has gone forever. " And so the tone being raised, confidence in Japanese educational methods will be restored in China. For a long spell of years we may expect to receive students in Tokyo," said the Count.

The Count then referred to the bond of union between Japan and China. " In the past, relations between Japan may be likened to that now obtaining between England and America. In the case of those two countries the bond, the common ground, is one of ideals rather than material. So it has been with Japan and China. The common bond has been the teaching of Confucius. But now this bond is in danger of disappearing. Confucianism is effete, and needs revivifying. Just as in Europe the Church had to depend upon a Reformation for another spell of existence, so Confucianism needs new vigour. Such a movement is necessary to the existence of Confucianism, and as the teaching of the Chinese Sage has in the past formed the basis of union between Japan and China, it may be said that some revival of Confucianism is essential to the continued existence of this bond. But," His Excellency went on to remark, " where is this new lease of life to come from? It must come from some other source. Now, what is the source that can give new life and vigour to all that is best in the system of Confucius? "

" The Christian system is what we must look to for help. There is really nothing essential in the Confucian ethics that is in principle contradictory to Christianity. Christianity can not only revive Confucianism, but, by giving it this new life, the

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common ground of ideals which has formed the bond of union between the two nations may be continued. It is of the first importance for the well being of the East that Japan and China have the same aims. Their traditions hitherto have had much in common, and their civilization springs largely from the same source. This common bond must not be destroyed by material considerations; only ideals can cement nations. The education of so many Chinese in Japan must tend to this.

"But something deeper than mere education and the advanges it brings is needed. The basis of all true education is to be sought for in religion and morality. When the latter become formal, their influence is nil, and they may be said to be effete. Confucianism has become formal and therefore as a moral dynamic is useless."

It is just at this point that the work of the Young Men's Christian Association proves to be of value. The Count assured us that he followed our work with much interest and regarded it as of greatest importance, not only to the students themselves, but through their own nation and to Japan. In conserving and using the best, the essential morality of the system, in the teaching of the Sage and filling it out with the Christian spirit and content, a stability will be given to it that will provide a firm and broad basis. The two nations possessing such a common ideal as would be in this manner afforded, could continue to move in the same circle of thought and be united in aim and character. Working among Chinese students as the Y.M.C.A. is doing, these truths can be applied by us with, as H.E. was convinced, profit to the world at large.

The foregoing summary reproduces faithfully the gist of Count Okuma's remarks. They embody,

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he told us, the results of thirty years' thinking. Coming from so wise a statesman, they are well worth pondering. It would be interesting to show in detail how far the Y.M.C.A., apart from being influenced by him, are carrying out his ideas.

It is generally held by all who have thought upon the subject, that in all religions are to be found in more or less degree certain elements of universal and necessary truths. There is what Dr. Cuthbert Hall in his Cole Lectures called "an undifferentiated essence," a factor common to and basal in all religion and morality. The expression of this essential element may vary according to time and race. It may be overlaid by local and temporary accretions, but it can never perish utterly. The most debased religions contain some saving salt of truth, just as the most depraved man has some spark of manhood left in his nature. Thomas Carlyle expressed a deep truth in his essay on Mahomet in his "Hero Worship," when he said, that a religion can no more be based upon untruth than one can build a brick wall without some adherence to the truth contained in mechanics. It is the extreme of unwisdom to blind oneself to this grand truth.

If, as missionaries say, we can discover this basal principle in the systems confronting us, we can by adapting our message to it reach the consciences of men much quicker than by missing it or ignoring it. Principles, however, apart from embodiments in persons, are as though they did not exist. Just as the manifestations of similar principles vary in different races, so they do in individuals. We must not be content by recognising common principles as a general truth, but must aim to see them in those men among whom our lot is cast.

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Ultimately we must deal with individuals. Armed with these ideas, what do we find among these Chinese students in whose midst we are working? The answer may startle some. We find them human beings, strangely like other bodies of students throughout the world. They are good, bad, and indifferent, subject to the same impulses, liable to the same temptations and given to the same fancies as we ourselves are. Moral considerations appeal to them as to us. Some of them are given to lying, but can exhibit signs of shame if found out. The same virtues appeal to them as to us. We endeavour to show them that all the good they know, and more, is covered by our message. We find other things in common. The same yearnings after goodness and a life of purity characterise many, and with sympathy we note the same humiliating sense of failing that we have experienced. They have, in common with us all, spiritual needs, in mind and body they are our brethren.

They are, however, exposed to special dangers. In their opinion, Japan has become what she is solely by education. The material aspect of Japan's advance rivets their attention, and education is regarded from the commercial standpoint a means to an end, and that end definite. They wish to become strong and powerful. Memories of past wrongs rankle in their minds, and visions of future ability to be even with their oppressors fill their thoughts. A national spirit is being given birth to, and unfortunately one phase of its expression is perilously akin to hatred to all but themselves. We do not hesitate to affirm that China in her present sullen mood towards the Occident, with all the advantages that her mental and material resources allied with the directing power of education and

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modern science affords, would prove a menance to the peace of the world. Her resources of men and material are in existence like a mighty engine awaiting its motive power. This is being generated, and soon the monster will move.

Providence has placed us here in the midst of those who may shape and direct the future policy of China. Our work among them is neither economic nor political. We represent the interests of no country in particular, not do we seek to enlist the sympathies of the men on the side of any one political doctrine as opposed to any other. We stand for Righteousness as embodied in the principles common to Christianity as such. In profound faith in God, in the certain knowledge supported by the whole trend of history, that China needs and badly needs a regeneration which Christianity only can supply, we labour day by day. By lectures, classes, religious services, social meetings, home life, intimate personal relations, any way and every way, in season and out of season, we seek to present the Christian conception of life and living.

And success is following our efforts. Two hundred Y.M.C.A. members, many more on the fringe, countless men now unprejudiced toward Christian ideals, and over one per cent of the present number of students in Tokyo baptized Christians, with a larger percentage avowed believers: this in little over twelve months is a result—when we remember the influence some of the men have in their own country—full of cheer and hope for the future.

The bearing of our work upon national and international relations cannot be adequately gauged. It is, however, on the side of mutual understanding and national righteousness, and therefore stands for peace and goodwill.

J. M. CLINTON.

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CHAPTER XV.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The Young Women's Christian Association National Headquarters at 15 Dote Sambancho, Kojimachi, Tokyo, is the link which unites 19 associations in various parts of Japan, representing, approximately, a membership of 700. As yet the Y.W.C.A. in Japan has not attempted any other than student work. Fourteen of these associations are in schools, and the remainder are groups, in five cities and towns, from a variety of schools, of girls who have banded themselves together with the four-fold purpose of the organization in mind. During the last year associations have been formed in Joshi Gakuin Upper Department (Presbyterian Girls' School in Tokyo); Aoyama Jo Gakuin (Methodist Girls' School in Tokyo); Kyoritsu Jo Gakko (inter-denominational School in Yokohama); Seishin Jo Gakuin, Nagoya; Mrs. Fry's School, Utsunomiya; Morioka. Each association is affiliated with the National Committee, and is thus brought into touch with the World's Y.W.C.A. and the World's Student Christian Federation. For the present year the officers of the National Committee are :—Miss M. A. Whitman, Chairman; Dr. Kei Okami, Vice-president; Miss A. G. Lewis, Secretary; Mrs. G. M. Fisher, Treasurer. The General Secretary is Miss A. Caroline Macdonald. Among the Japanese members of the Committee are Miss Ume Tsuda, Miss Michi Matsuda, Mrs. Ibuka, Mrs. (Judge) Watanabe, Miss Uta Suzuki, Miss Michi Kawai, Miss Sumi Miyagawa, Mrs. Koharu Nakajima.

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Under the care of the National Committee is "The Young Women of Japan," a small monthly containing matters of interest to girl students and notes of associational progress. One of the unique activities of the National Committee is the annual Summer Conference for girl students, which corresponds in its main outlines to similar gatherings at Silver Bay, Conishead, and other student centres abroad. So far as is known, this is the only organization in Japan which gathers together girls from all kinds of schools and from different sections of the Empire. It is a pioneer in the line of unifying student interests. At the sessions in Aoyama, Tokyo, 1907, the 160 girls present represented 28 institutions, the list including every school of advanced education in the country. In the announcements for 1908 the purpose of the gathering is clearly stated—to exalt the Life and Person of Jesus Christ and His Power in the realm of character building. Morning sessions are devoted to Bible study, study of association aims and methods, and addresses from prominent pastors and educationalists; the afternoons, to physical recreation and social pleasures; the evenings, to informal, heart-to-heart meetings, led by women.

The energetic members of the new association in Morioka, many of whom could not take the long journey to the Summer Conference in Tokyo, sent to the National Committee, asking for a leader for a similar gathering of three days in the midst of their New Year's recess. Miss Michi Kawai, who went at the request of the Committee, reports a deep, intensive spirit on the part of these girls, not a few of whom maintain their Christian life against open opposition.

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In 14 schools the Christian work carried on by the students is organized under the Y.W.C.A. in the institution. The main purpose is, as stated in the constitutions, to bring girls to a knowledge of Jesus Christ as Saviour and Lord, and to build up in character those who are already Christians. To carry out this purpose, the work is organized, varying according to local conditions, under committees such as social, missionary, temperance, and charity. Wide latitude is given local organizations in outlining their constitutions, provided that the basis and purpose are clearly stated. In several mission schools the members of the association have charge of the Sunday-schools; others, like the association at the Doshisha Girls' School, raise money for missionary interests in Korea or Formosa; one association in Tokyo has subscribed a regular amount to work being done among the very poor of the city. The girls in Miss Tsuda's Institute (on which a special article appears in another part of this volume) have an association which has been doing aggressive work along the line of Bible study groups. The members of a normal class have under each of them a group of preparatory girls. One member of this same class meets each week a group of girls who come to her from the Art School, and another assists in a class from the one Girls' Commercial School in Japan. The testimony of the president of the Bishop Poole School in Osaka is interesting: "The girls are beginning to learn that, even for their own growth and development, they must be interested in and work for others than themselves. They are beginning to think of students of other schools who have no Christian privileges, and of the hundreds working in factories. It is a sign of growth."

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It has been found that having part in the World's Y.W.C.A. Week of Prayer and in the Day of Prayer for Students in February, has opened the eyes of women and girls to world-interests, and has given them the strength which comes from realizing the real oneness of those who follow one Lord. Some of the students have called attention to the fact that probably their seven o'clock meetings in the morning begin the world's prayer that day.

The work of the city association is decidedly in its formative period. An organization like the Young Women's Christian Association seems peculiarly fitted to the needs of these times when, even among those not claiming to be Christians, there is a call for something which shall improve and assist the physical, as well as the spiritual, conditions of students. The article under "Girls' Education" in this volume gives some glimpse of the sudden flooding of school centres by girls from their rural homes. The temptations which come to any land are here, and in addition there is the newness and suddenness of all this modern life which never touched their mothers. In such conditions, even the small beginnings of an organization which has for its purpose the physical, intellectual, social, and spiritual well-being of girl students, are welcomed. To begin with, efforts are being made along the last line mentioned; each city association has regular, voluntary Bible classes for girls from different schools. The association in Tokyo has girls from 12 schools in its classes, each girl studying with the purpose of getting moral help and with no possibility of improving or adding to her knowledge of English. There should be mentioned in this connection the faithful service of already overworked

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Christian teachers who rest themselves by teaching these classes.

The Association's hopes and ideals for Christian homes for students are well known. During the past year 35 girls have been under the care of the Tokyo Association dormitory, and with the help of Mrs. Nitobe, the chairman of the dormitory committee, and others, it has been proved that such a home may be run economically and in a home-like way. These girls are from nine different schools. It may be added that the effect of the voluntary Christian life in the home has been that several have requested baptism during the year. During 1907 two pieces of land have been secured in central sections of the city. A new, commodious, thoroughly Japanese building will be ready for occupancy in September, and the second a little later. As soon as money for land is secured, other dormitories will be erected in other places

STELLA C. FISHER.

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CHAPTER XVI.

THE NATIONAL SUNDAY-SCHOOL ASSOCIATION OF JAPAN.

The National Sunday-school Association of Japan completed the first year of its existence with the holding of a Second General Convention on the 10th, 11th and 12th days of April. The meetings took place in Tokyo, in the Sukiyabashi Church and the Hall of the Young Men's Christian Association. There were upwards of fifty regularly accredited delegates present, from about half that number of localities scattered throughout the Empire.

The sessions of the 10th and 11th were held in the Sukiyabashi Church, morning, afternoon and evening, and were filled with reports, addresses and the discussion of plans and prospects; while that of Sunday, the 12th, at 2 p.m., in the large Y.M.C.A. auditorium, was mainly for Sunday-school scholars from the affiliated Tokyo schools, and had an attendance of well over a thousand, despite the fact of heavy rainfall throughout the entire day.

It was hoped that Judge Watanabe, President of the Association, would be able to be present; but this was rendered impracticable by the fact of his departure from Tokyo, a short time previously, under appointment to the position of Chief Justice of the Supreme Court of Korea. Rev. H. Kozaki was elected president in his stead. Other elections were of the Hon. Sho Nemoto, M. P., and Dr. S. Motoda, as vice-presidents, and for secretaries, of Revs. T. Ukai and J. G. Dunlop, with Revs. S. Matsushima and A. T. Howard, D. D., as joint treasurers. The three standing committees, ex-

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ecutive, literature and educational, were constituted as follows: the first, of the several officers, and besides them, Mr. K. Watanabe and Revs. T. Kawai, J. Takano and T. M. MacNair; and the two latter, of Revs. H. Kozaki, T. Kawai, N. Tamura, S. Hata and T. M. MacNair and Dr. H. Hiraiwa. These six were chosen together, with a view to their acting as a single committee, should they so elect, an arrangement that was subsequently adopted with the selection of Rev. N. Tamura for chairman.

The reports that were rendered, covering the work of the year, showed that fourteen District Associations had been organized, in the following places: Shizuoka, Sendai, Nagasaki, Kyoto, Nagoya, Tokyo, Kumamoto, Ehime, Matsumoto, Okayama, Asahigawa, Hokkaido (Central), Fukui and Yokohama; also, that the preparation of lesson literature had made commendable progress, for which a fair measure of response from among the churches had been received; and that with the experience gained a further and rapid development in this direction might be confidently expected. The plan of holding Sunday-school Institutes at various centers had been carried out, and these had served to give information widely regarding the character and purposes and the importance of the Association.

A few changes were made in the Constitution, though none of a radical nature. A minimum of five contiguous Sunday-schools was made the limit for any district organization, in the belief that for reasons of economy, and also for real effectiveness, the smaller the grouping the greater the advantages, at least for the present, and the greater the likelihood of attempts at organization being made and the efforts continued.

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As affording a convenient summary of the results obtained by the Association to date, the following resolution may be quoted. It was passed by the Convention, to be sent to the Convention of American Sunday-school workers soon to open in the city of Louisville, Kentucky, and was placed in the hands of Dr. and Mrs. H. M. Hamill, who were present, for this purpose. It is given in full as indicating also the attitude of the Convention toward these friends, and toward the great body of Christian workers abroad, of their own and other Communions, whom they had the honor to represent.

"To the President and Members of the International Sunday-school Association, in session at Louisville, Kentucky, U. S. A., in June, 1908.

"Dear Brethren:—

"The National Sunday-school Association of Japan is happy to avail itself of the kind offices of Dr. and Mrs. H. M. Hamill, of Nashville, Tennessee, for extending its greetings to the friends of the Sunday-school cause, soon to assemble in annual convention in the city of Louisville, and prays that the divine blessing may rest richly upon the gathering, and render it fruitful of great and far-reaching influence for good in the building up of the Kingdom of God.

"We in Japan, though only in the second year of our existence as an organized body, have nevertheless come to realize, as you have done, the great benefits of union in effort for the development of Sunday-school enterprise. During the year that has passed since our organization was effected, the influences, which then began definitely to operate, and which have been materially helped forward by the efforts of Dr. and Mrs. Hamill, as previously by those of Mr. Frank L. Brown, have resulted in the

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formation of District Associations in many localities throughout the Empire; and in the projection of a scheme of Sunday-school lesson literature, which has been received with growing favor, and with already a considerable measure of self-support; and, further, in the formation and partial carrying out of plans for the publication of books relating to Sunday-school matters, from which it is intended to develop in the near future a Teacher Training Department that shall do for Japan what has been so well done for the Sunday-school and the Church in other lands.

"We realize our insufficiency for the attainment of the ideals we have set for ourselves in these and other respects; but we are strong in the confidence of Divine guidance and the zeal of a reverent and obedient discipleship.

"The present is a day of unfoldings in Japan, and of fruit-bearing along all lines of Christian endeavor. The past years have been years of preparation, but with an outcome, under God, that was in the nature of the case inevitable, and to which we are glad to bear witness, as a feature of the national life that is both conspicuous and gratifying.

"And yet the poverty in resources, incident to beginnings, and to the fact of a Christian patronage still limited, numerically and geographically, remains with us, and manifests itself in the difficulty of adequately financing anything like a general religious movement, which is superimposed on the established and local needs and practices of the various Churches. Denominationalism has lived in Japan for a generation and longer, and has had its financial and other affiliations with the denominationalism of the West. It has them still. But the

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material assistance for the prosecuting of any large union effort, that is to be derived from such a connection, cannot but be secondary in the importance that is placed upon it, denominationally speaking, in the minds of many, and relatively insignificant in its amount.

"It is for this reason that we value, and that greatly, the gifts that have been made in support of our efforts by Sunday-school men in America, notably by Mr. H. J. Heinz, of Pittsburg, and are bold to solicit their continuance, until such time in the near future as we shall be able to reach the goal of a complete financial independency.

"Far more than the money gifts, however, do we value the sympathetic attitude and help-giving spirit of which they give evidence, and the accompanying assurance of the prayers of the givers, and of you, dear brethren, whom they represent, for God's blessing to rest upon us and the entire Church of Christ in this country. We pray that upon you and upon us conjointly this blessing may come, and in ever increasing measure; and we rejoice in the honor we thus share with you all in the work of the Master, and that in the Grand Review in the time to come we shall stand together under the one banner of the Cross, and unite our hearts and our voices in praise of His glorious majesty and grace.

"(Signed) H. KOZAKI, President;
TAKESHI UKAI,
J. G. DUNLOP, Secretaries;
S. MATSUSHIMA,
A. T. HOWARD, Treasurers;
T. M. MACNAIR, For the Executive Committee.

Tokyo, Japan, April 11, 1908."

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And this more express declaration, from a denominational point of view, was also made, with the unanimous concurrence of those present.

"Resolved that the sincere thanks of the Sunday-school Association of Japan be extended to the Rev. Dr. and Mrs. H. M. Hamill, of Nashville, Tennessee, U. S. A., for the assistance they have rendered to the Sunday-school cause in Japan during the past six months of continuous travel and effort in this country; and that this expression of gratitude and appreciation be made also to the Sunday-school and Foreign Mission Boards of the Methodist Episcopal Church, South, U. S. A., through whose munificence and by whose appointment this important and effective service was made possible."

It is needless to say that a large place was accorded to Dr. and Mrs. Hamill on the programme of the Convention, both for the regular sessions and that arranged for the children on Sunday afternoon.

It remains to speak of the finances of the Association, as these were reported on the opening day. The following is the statement that was made:

RECEIPTS

	yen
Balance in hand, April 1st, 1907	222.75
From the International Committee in America ...	2,487.95
From local sources, in the shape of Mission contributions, membership fees, etc.	605.25
Total	3,316.45

EXPENDITURES

For Secretary's support	561.00
„ Office use	174.69
„ the work of the literature committee	1,316 90
For the Summer-school (part only).	100.07
„ travel	134.44

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For purposes of organization, up to and including the First General Convention	606.33
On rent account	50.00
Miscellaneous	20.69
Per Prof. Arakawa, former treasurer, now absent from Japan	293.00
Balance in hand...	59.33
Total	3,316.45

The Convention of 1907, the one above referred to, called for a heavier draft on the resources of the Association than the second and recent meeting, for the obvious reason that no District Associations had as yet been formed, and there were therefore no local means for meeting the traveling and other expenses of members. The expenses of the Convention of the present year, however, could be and were, met largely, without aid from the central treasury. The total paid out on this account was only *yen* 126.30, as will appear in the next annual report. But for this fact a comparison of the attendance figures for the two years would be discouraging, with only fifty or fifty-five recent delegates, following the eighty of a year ago. The smaller attendance represents an already established local interest, and is therefore indicative of substantial and on the whole satisfactory growth. The hopes of the Association management, and of all who are sharers in the movement, are for a large increase of interest in the year to come, and that, for one thing, the interest will take the form of acceptance by the Sunday-schools generally of the lesson helps the Association is endeavoring to provide. These are adapted somewhat to the special needs of Japan, but are nevertheless kept in line with the International Series sufficiently to justify the recommendation made at the Convention by Dr. Hamill, that a place on the International

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Lessons Committee be solicited for one or two representatives from Japan. The suggestion was accepted and the matter of nominations referred to the joint committee on literature and education. Messrs. Tamura and MacNair were subsequently chosen and their names forwarded to Louisville for the proposed purpose. The provision of a Sunday-school periodical for Japan, similar in scope to the "Sunday-school Times", was earnestly advocated in the Convention, and the Lessons Committee was authorized to move in this direction as soon as practicable. It has since been decided to use the *Teachers' Monthly*, in charge of Messrs. Hata and MacNair, as a point of departure, and to begin at once, though for the present only on a limited scale.

The following budget was made the basis of the Association's activities for the coming year. It is proposed to use:

	yen
For the salary and traveling expenses of the Japanese General Secretary (who will give his whole time to this work)	1,220.00
For office expenses, rent and incidentals	200.00
For the work of the combined literature and educational committees	1,380.00
For the General Convention (already held, however, and costing slightly more)	120.00
For contingent expenses	130.00
For travel of lecturers to institutes, etc.	200.00
Total	3,250.00

And in reliance upon the following Resources:

	yen
The American Committee, as heretofore $ 1,000	2,000.00
The Missions, as heretofore	500.00
Individuals, sustaining members, foreign and Japanese	300.00
Sunday-school membership fees	150.00
Royalties on literature sales	300.00
Total	3,250.00

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This brief sketch of the Association and its work and prospects may be concluded with a single further resolution, as passed by the Convention, namely: "That the Executive Committee be instructed to communicate with the International Sunday-school Committee, meeting in Louisville, Kentucky, expressing the pleasure of the Association on account of the projected visit to Japan and the East, within the near future, of a Company of Sunday-school workers from America and Europe; and that the Executive Committee be entrusted with the making of all necessary arrangements for welcoming these friends and taking fullest advantage of their presence amongst us."

It is understood that this visit—by perhaps upwards of a hundred persons—is likely to take place early in 1909, and that definite arrangements for it will be made at the Louisville Convention.

The Sunday-school Association is most happy in having the Rev. T. Ukai at the center of its activities in the Tokyo office. He will give his whole time to promoting the interests of the Sunday-school cause, and the Association is confident of the wisdom of its choice for secretary of a man of his judgment and experience. It takes this opportunity of introducing Mr. Ukai in his new capacity to the Christian public of Japan, and to bespeak for him, as for all its agents and agencies, the earnest support and co-operation of Sunday-school and Church workers generally.

(Signed) T. M. MacNair, For the Executive
Tokyo, May, 1908. Committee.

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CHAPTER XVII.

YOUNG PEOPLE'S SOCIETIES OF CHRISTIAN ENDEAVOR.

This form of organized work for children and young people is finding its mission in the churches and adapting itself with increased success to conditions and needs in Japan. After eight months of strenuous activity abroad mainly spent in America, Mr. T. Sawaya, General Secretary of The Japan Union of Christian Endeavor, returned home last February in season to take a leading part in preparing for its sixteenth annual convention. This was held at Kanazawa over by the Japan Sea April 2–4 and was a most gratifying success. It was notable as being the first national interdenominational gathering to be held in *Ura Nippon* (the back side of Japan) and was followed by a brief evangelistic campaign at eight centers in that district.

The Cleveland, Ohio, C. E. Union has come forward with a generous offer of $1000 assistance for the present year. Encouraged by this and Mr. Sawaya's ripened experience gained thru observations of work abroad, the society has reorganized under the following officers: President, Rev. T. Harada, Kyōto; Vice Presidents, Prof. S. Hada, Tokyo, Rev. T. Osada, Osaka, and Rev. Yoshikawa, Kobe; General Secretary, Mr. T. Sawaya; Treasurers, Rev. Messrs. J. H. Pettee and T. Makino. There are also fifteen councillors, of whom three are American missionaries and three are ladies.

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After various experiments in the magazine line, one is just being started which gives promise of permanence and efficiency, the *Endeavor Magazine*. Rev. T. Hachihama, formerly associated with Dr. D. C. Greene on the *Fukuin Soshi* and other literary ventures and recently pastor of Raku-yo church, Kyōto, has been secured as editor, while Rev. J. H. Pettee of Okayama will have charge of the English department.

The Union has work among churches of 11 different denominations. There are about 160 societies with nearly 4,000 members. Special attention has been devoted the past months to pushing Sunday School work and there is a close and hearty affiliation between the C. E. and Sunday School Unions, many of the same persons being prominent in both organizations.

In its recent appeal asking those interested in the cause of training children and young people in the art of Christian living to become sustaining members and subscribers for the magazine, the Society thru its officers describes its work as follows:

1. To publish and circulate the magazine.
2. To publish other literature helpful in C. E. and Sunday School work.
3. To employ two salaried officers; the General Secretary, Mr. T. Sawaya, and the Editorial Secretary, Rev. T. Hachihama.
4. To pay the travelling expenses of the general secretary and well known pastors and evangelists in their efforts to stir up local unions and individual societies to engage in evangelistic effort *for their own churches.*
5. To enlarge our circulating library and make it still more useful than it already has been to Christian Workers.

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6. To arrange for a "Quiet Week" during the coming summer, when Endeavorers and other Christians of all denominations may meet together to deepen their spiritual life, foster interdenominational friendships and further the interests of various practical movements of common welfare.

JAMES H. PETTEE.

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CHAPTER XVIII.

THE GENERAL KINDERGARTEN SITUATION IN JAPAN.*

It is absolutely hopeful. In all the large missions, kindergarten work is being pushed as one of the necessities of the hour. There are at least thirty-two Christian kindergartens, and, when the next Kindergarten Union report is published, we shall probably find nearer forty.

There are also five Training Schools, with five accredited kindergartners in charge: one in Nagasaki, under the Methodist Board, in charge of Miss Cody, a graduate of the Chicago Kindergarten College; one in Hiroshima, also under the Methodist Board, in charge of Miss Cooke, a graduate of a Training School in Atlanta, Ga.; the Glory Kindergarten Training School, under the American Board, in charge of Miss Howe, a graduate of the Froebel Association, in Chicago; another in Tokyo, under the Baptist Board, in charge of Miss Rolman, a graduate of the State Normal School Kindergarten Department, of New York; and a very good one in Ueda, Nagano Prefecture, in charge of the Canadian Methodists, under Miss DeWolfe, a graduate from a training school in Halifax, Nova Scotia.

The demand for kindergartners is far in excess of the supply from these institutions. The calls come from all parts of Japan; from the Loochoo Islands, Formosa, China and Manchuria: some of the kindergartens are for the families of the rich;

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* From *Mission News*.

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many of them are for the poorer, and some are for the very poorest: some of them are supported by foreign funds; others are started by graduates on their own responsibility, and carried on successfully with no outside aid. From everywhere comes the one report: "We cannot possibly take all the children who apply for entrance; we have to keep a waiting list." For the first time since this Christian kindergarten movement was started, about twenty years ago, we find girls crowding into the training schools. Until recently it has been difficult to secure as many students as we could care for; now, the tables are turned, and applicants are being refused, for lack of room.

The buildings in which this kindergarten and training class work is carried on are worthy of notice. Last year, in Nagoya and in Ueda, very comfortable and complete buildings were erected. This year, the Baptists in Tokyo are building; in Hiroshima, plans are being made; in Kobe and Kyoto, the kindergartens have separate, commodious buildings; in fact, the rule, and not the exception, is, good, substantial, adequate buildings for kindergarten work.

Those missions which have not yet become aware of the strength of this kindergarten movement nor realized its need, have some very "bad quarter hours" ahead of them, until they provide the necessary plants to keep pace with the opportunity.

A word should be said of the kindergarten work in the non-Christian schools. They number hundreds, and with very inadequate provision for training their teachers. Their buildings, many of them, are very fine, costing, in one case, in Osaka (where there are over 20 non-Christian kindergartens) 86,000 *yen* ($43,000). There are others

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costing nearly as much, and many others with very good quarters. These kindergartens are improving. I was astonished, when accepting an invitation to the closing exercises of one of these non-Christian "child gardens," the other day, to witness the transformation which has taken place. The floors used to be bare, unpainted and unwashed; now they are neatly matted. The assembly-room used to be void of anything artistically attractive; the other day, I saw drawings on the blackboards, the children's work most attractively displayed, the certificates tied with pretty ribbon; everything was clean and attractive.

The Japanese have several societies for their kindergartens, which are most enthusiastically supported, also several magazinés devoted to the cause. Two professors have lately given themselves to the study of stories for children; kindergarten material is manufactured in Japan; and while all this is not yet beyond the pale of criticism, still it is safe to say that the children's hour is striking.

ANNIE LYON HOWE.

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CHAPTER XIX.

TEMPERANCE.

A RESUME OF THE TEMPERANCE MOVEMENT

The war with Russia focussed the attention of all the civilized nations of the world upon Japan and brought our nation and people so prominently to the front that our doings, both great and small, good and bad, are watched by outsiders with the keenest interest. Consequently, one of the things in Japan which is attracting an interest among Western peoples now is the temperance movement and our attitude towards the drink problem; therefore, more particularly of late, we temperance workers have been solicited by those engaged in similar work in other countries for information concerning the progress of the temperance cause in Japan.

In attempting to furnish facts about the condition of temperance in our country we are ashamed to be obliged to state that temperance sentiment is still in a primitive condition, and temperance organizations, comparatively speaking, are yet in their infancy, although the first enterprise of the kind in Japan was launched more than thirty years ago. Notwithstanding the disadvantage under which we labor in attempting to give to Western friends an account of the temperance movement here, because of the backwardness of the work, we are constrained, for the good of the cause, to set forth such facts as perchance will be interesting or helpful to foreign inquirers.

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Origin of the Japanese Temperance Work.

About the year 1875, a small temperance society was organized by Japanese Christians of the Kaigan Presbyterian Church in Yokohama. Though this society existed for a short time only, it is generally regarded as the pioneer temperance society in modern Japan, and was probably the first in the history of this country, for, although as far back as above a thousand years ago the Japanese Emperors, through successive reigns, attempted to check the progress of the manufacture and use of *sake*, there is probably no instance on record, previous to the year 1875, of an organized attempt on the part of the people to propagate temperance principles. After a few short years this historic society was disbanded, because some of the members failed to keep their total abstinence pledge, but the temperance spirit which prompted the formation of the society did not die with the disbanded organization; consequently, in 1886, a new society was formed in Yokohama from the smouldering embers of the former one. This latter organization, known as the "Yokohama Temperance Society," has continued until the present day.

Present Number of Japanese Organizations.

The total number of societies at this writing is about 111. Some 90 of these are in Japan, 4 in Corea, 6 in Manchuria, 6 in Hawaii and 5 in America. The largest of these is the "Tokyo Temperance Society", and the oldest the "Yokohama Society". The newest and most active ones are in Manchuria, formed by the Military, Industrial (railway), and Commercial communities of the new Japanese settlements in that territory.

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The National Temperance League.

The League was organized in 1898, composed of the few independent temperance organizations then existing in Japan. Several foreign co-workers assisted in the organization of the League, most prominent among whom was Miss Clara Parrish (Mrs. Wright), who was at that time temporarily residing in Japan as the representative of the World's W. T. C. U. The consummation of the organization of the League and Miss Parrish's immediate departure from Japan occurred in the year above mentioned in the month of October, and in order to show our appreciation of the valuable assistance generously rendered by her to the cause in general and more particularly in connection with the organization of the Temperance League, the Annual Convention of the League has ever since been held in October—2nd Friday and Saturday, as provided for by the Constitution—in memory of her. The 111 Affiliating Societies now have about 8,500 active members, and, although the results may not seem large, we can say truthfully that what success has been achieved is in no small degree due to Miss Parrish's initial labors for the League.

The Annual Convention is usually held in Tokyo. In 1906, however, it was held in Yokohama and in 1907 in Nagoya.

The League is maintained under a constitution of 16 Articles, which provide (1) That all existing societies in Japan, whether composed of foreigners or Japanese, which make the signing of a total abstinence pledge a condition of membership shall be eligible to become Affiliating Societies of the League. (2) That the business of the League intervening between conventions shall be transacted

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by a Board of Control composed of 15 members. (3) That each Affiliating Society is required to pay to the League an annual fee of ten *sen* per member. (4) That the wearing of the League's badge is obligatory. (5) That the League shall have an Official Organ, the *Kuni no Hikari*, which shall be published monthly.

Various Forms of Effort.

Grand Rally—In connection with each Annual Convention a rally is held in some public building of the City and in its vicinity the streets are paraded with banners, and short speeches are delivered as preliminaries to the larger meeting to be held in the public building. Also, where practicable, temperance addresses are delivered by members of the Convention, in a number of the churches some time during Convention Sunday.

Monthly Meetings—The Affiliating Societies are expected to hold meetings on stated days once each month for transaction of business and the delivery of lectures. Special efforts are made on such occasions to secure pledge signers and an increase of the membership.

Temperance Literature—Efforts are constantly put forth to secure a wide circulation of the *Kuni no Hikari*, and in addition large quantities of other temperance literature are sent out both for free distribution and for sale. The personal temperance talks and exhortations which appear from time to time in the *Kuni no Hikari* have proved very effective.*

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* The number of *Kuni no Hikari*, which was about 4,600 last year, has now increased to 5,300 copies monthly.

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Temperance Evangelist—When the National League was formed, Rev. K. Miyama was appointed its official representative as temperance evangelist, which position he has occupied during the nine years of the League's existence. As lecturer, he has traveled several times over the length and breadth of the empire, besides making journeys to Formosa, Corea, Manchuria, Hawaii and the U. S. of America in the interests of the cause. Much of the success which has attended the numerous temperance movements inaugurated has been due to his untiring labors.

The Influence of the League Distinctly Christian—Since most of the members of the Affiliating Societies are allied with Christianity, their meetings are usually held in the churches, for lack of other meeting places. For use in the opening and closing exercises Hymns, Bible reading, Prayers, and the Benediction are commonly employed. In consequence, temperance work in Japan is universally regarded as being a part of the Christian religion. Therefore, those who come into the meetings must be friends of Christianity, or, at least, not opposed to it. Temperance work, therefore, in Japan, renders no small reinforcement to the propagation of the Gospel.

Present Condition—The general aspect of our societies presents an encouraging condition; but this is especially true of those newer societies in Manchuria—Port Arthur, Dalny, Mukden and Tetsurei. Many of the members are soldiers who experienced many object lessons of the evils of alcohol in the late war with Russia, such as persons residing peaceably at home could scarcely realize. Their martial spirit has helped them not only to achieve brilliant temperance victories abroad but to stimu-

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late, by example and precept, their fellow countrymen at home. We can safely say that none more keenly feel the evils of alcohol than do military men.

T. ANDO.

THE TENTH ANNUAL CONVENTION.

The tenth annual convention of the National Temperance League of Japan was held Friday and Saturday—October 11th and 12th, 1907,—in the Methodist Protestant Church, Minami Nagashima Cho, Nagoya, and on the following Sunday there were several large temperance meetings held in different churches of the city. All of the meetings were occasions of considerable enthusiasm. Hon. Sho Nemoto, M. P., presided at all the business sessions of the convention. At the Friday morning session, Mr. T. Oshima, representing the Nagoya T. S., warmly welcomed the delegates from a distance.

The Hon. Taro Ando, the President of the League, as has been his custom since the organization of the League, delivered the annual address. His speech was animated, and breathed a spirit of enthusiasm and hopefulness. He dwelt on the remarkable progress of the temperance work in Japan, as well as among the Japanese residents in Manchuria, during the past year, and he attributed much of these successes to the preparation of a Prize Banner, which was offered by the Yokohama T. S. to the League, for presentation to the most successful affiliating Society. He referred very appreciatively to the valuable labors of Dr. J. Soper, Rev. J. Cosand and other foreign co-workers. The following letters to the first two gentlemen who are shortly to leave for America, were presented and adopted by a rising vote:—

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Rev. Julius Soper, D. D.,
Aoyama Gakuin, Tokyo,
Dear Sir :—

Upon the occasion of your approaching return to your homeland, we take this occasion of expressing our appreciation of your services on behalf of the cause of temperance in Japan.

As one of the founders of the National Temperance League, you did splendid service in the organization of the temperance forces in our country. As an officer of the League, you have long given to the movement the benefit of your zeal and judgment. In the way of financial support, you have had an honorable part in giving, and in soliciting, support for our temperance evangelist, having been especially successful in enlisting the help of foreigners.

For all of your services we wish to express our heartfelt thanks and appreciation. We wish for you and Mrs. Soper a safe journey home and an early return to Japan, for we trust that we shall again have the benefit of your experience and zeal in our fight against the evils of intemperance.

On behalf of the Annual Convention of the National Temperance League,

(Signed)

Nagoya, Oct. 12, 1907. TARO ANDO, President.

Rev. J. Cosand,
Shimo-Shibuya, Tokyo,
Dear Sir :—

Having learned that you are intending to return to America in the near future, we, the members of the National Temperance League, assembled in annual convention, hereby express to you our appreciation of your faithful services in the cause of temperance in Japan.

As an officer of the National League, and as Assistant Editor of *Kuni no Hikari*, you have labored earnestly to awaken interest among foreigners and Japanese. For these things, and for your deep sympathy for us in this noble work, we extend to you heartfelt thanks.

We wish for you and Mrs. Cosand a safe journey to America, and trust that, upon your return to Japan, you will again join us in our fight for sobriety and temperance.

On behalf of the Annual Convention of the National Temperance League,

(Signed)

Nagoya, Oct. 1907. TARO ANDO, President.

Next morning, Saturday, the business session reopened. No changes were made in the constitu-

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tion this year. The several committees appointed on the Temperance Magazine, the finance of the League, and the Temperance Evangelist, made reports, which were discussed respectively, and approved. In accordance with the report of the committee, the two Prize banners were awarded, one to the Yokohama Temperance Society, and the other to the Sekijo Temperance Society. The report of the committee on officers for the coming year was adopted, as follows:

President,—Taro Ando;

Vice Presidents at large,—S. Nemoto, J. Soper, S. Hayashi, J. Cosand, K. Miyama, S. Tsuda and K. Ito.

Recording Secretary,—T. Ukai.

Corresponding Secretary,—H. H. Coates.

Treasurers, T. Hotta and T. Kobayashi.

Board of Control,—

R. Miwa, R. Ishida, E. T. Iglehart, E. W. Clement, T. M. MacNair, D. S. Spencer, E. R. Miller, H. Tatsuta, A. Iwamoto, G. Matsuzaki, G. Bowles, T. Kobayashi, K. Sunaga, K. Yamamoto and S. Hayashi.

MANUFACTURER AND TEMPERANCE.

Messrs. Morimura & Co. have a large porcelain factory at Noritake near Nagoya station, occupying a spacious ground of 30,000 *tsubo*, covered with a number of imposing office and factory buildings, warehouse, and dormitories for the workmen. There are some eighty directors and clerks in the office and over three thousand skilled men and women working in the factory. While it has a capacity for producing large quantities of excellent wares, yet it is able to meet, at present, only half

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the orders of the American customers, and a plan for its enlargement is now being matured.

The President of the factory is Mr. Magobei Okura, a man of superior qualitity, of wonderful business sagacity, and also of indomitable zeal and courage, who has brought the establishment up to the present stage of marvelous success and high prosperity only after bitter experiences of failures and struggles through several years. He is a man of temperate habit, but he had never identified himself with our temperance movement. But the time has come at last and he has now fully made up his mind to use every possible means and influence for introducing temperance principles and encouraging its practices among his men in the factory. What a blessing to all the workmen there! Why should we not expect a glorious result out of it?

During the Tenth Annual Convention of the National Temperance League of Japan held at Nagoya recently, Mr. Okura invited Hon. Taro Ando, President of the League, and Mr. Tomijiro Kobayashi, the manufacturer of the "Lion Dentifrice," to address the entire body of workmen in the factory at 5 o'clock Friday afternoon, Oct. 12. He suspended work an hour earlier than usual, so that all might hear these distinguished speakers in one of the most spacious buildings, where over 1,800 men gathered. A finer audience has been seldom presented to these or any other speakers.

Mr. Ando addressed them with characteristic skill and earnestness and for more than an hour held the vast audience spellbound. In fact, he was at his best and made lasting impressions upon them. Mr. Kobayashi too made an excellent address as he always does and inspired them for nobler and more sober life. Mr. Okura, President of the

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establishment, was exceedingly pleased with these addresses and felt heartily grateful to these speakers. Messrs. Ando and Kobayashi were also very much gratified with the warm reception given them by the vast audience.

Mr. Okura aimed from the beginning to make his manufacturing establishment a model one and to this end he has already done much, and he now purposes to bring into practice among his numerous workmen all the temperance principles of which he has come to know, and his larger success in future is the matter of a well-assured fact. May God bless him! *Kuni no Hikari.*

The members of the League submitted a petition to the Minister of Education requesting him to exhort the principals and teachers of the public schools (Middle) to prohibit drinking and smoking. To this the authorities promptly attended and ordered all the middle schools in Japan through the Governors to produce reports respecting the smoking and drinking of the teachers, etc. This process doubtless will afford good results.

The Temperance work made unusual progress among the mercantile community through Mr. Kobayashi, propietor of the celebrated Lion Tooth-powder factory, who is a good Christian and staunch temperance man.

WOMAN'S CHRISTIAN TEMPERANCE UNION.

The Woman's Christian Temperance Union of Japan was organized in 1888. Mrs. Leavitt, the first Whiteribbon missionary, was sent out in 1887, and she stirred the Christians up to the need of organized temperance work. Mrs. Yajima and other ladies, encouraged by the Reverend Mr. Tamura and the Reverend Mr. Ebina, planned an organiza-

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tion which became a fact in December, 1888. It almost immediately became a part of the World's organization, through the influence of Mr. Sho Nemoto.

Miss Ackerman was the second white-ribbon missionary; Miss West, who died in three months, was the third; all did splendid work, and the membership was constantly growing, not only through the efforts of the missionaries, but also because of the most efficient service rendered by the officers of the union.

Miss Clara Parrish, who followed Miss West, did much to build up the work among young women, organizing many unions, and putting the association upon a strong basis. Miss Kara Smart was the next missionary and she strengthened the department work wonderfully, bringing the number of departments up to twenty-two. Her health failing, she was obliged to return home. The work at present is in a very flourishing condition, gains being made constantly.

There are 51 local unions in Japan, 3 Japanese unions in America, 14 unions of the young women, and a number of Loyal Temperance Legions composed of the boys and girls. There are 3,000 members, 2,350 of whom pay dues. There are 22 departments in operation, namely: "Y" branch, Loyal Temperance Legion, Hygiene, Heredity, Scientific Temperance, Sunday School, Literature, Parliamentary Usage, Anti-narcotics, Medal Contests, Evangelistic, Sacramental Wine, Soldiers and Sailors, Sabbath Observance, Mercy, Purity, Mothers' Meetings, Social, Legal, Rescue, Flower, Factory Girls.

The officers are as follows:—

Mrs. Kaji Yajima, President,
Mrs. Tei Honda, Vice-President,

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Miss Hide Yokokura, Cor. Secretary,
Mrs. Hana Ibuka, Rec. Secretary,
Mrs. Chijo Kozaki, Treasurer.

Splendid work is being done along all lines; petitions have been sent to the House of Commons concerning polygamy and the sending of women to foreign countries for immoral purposes. The "Womans' Home" was organized last year in the Osaka Local Union. A great deal of temperance sentiment has been created through articles sent by members to different newspapers, a fine work is done among the mothers and children, the soldiers and sailors, the "Y", visit the hospitals and distribute flowers which have a Gospel temperance message tied to them; in short nearly every department of the work is accomplishing splendid results.

The *Woman's Herald*, which is the national organ, is edited by Miss Hide Yokokura, and is one of the best magazines of its kind.

Miss Flora E. Strout, the new representative of the World's Woman's Christian Temperance Union, arrived the second of May, and it is expected that the work will receive fresh inspiration from her presence.

The Foreign Anxiliary, which is most active, is splendidly organized. It is composed of missionary ladies who feel especially interested in the temperance work. The various departments are very active; one hundred bottles of unfermented wine were made and forwarded to such churches as sent in orders, an immense amount of literature has been distributed, and especial interest has centered about purity and rescue work.

The officers are as follows:—

Miss Hargrave, President,

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Miss Clawson, Mrs. Topping } Vice-Presidents,
Mrs. Reischauer, Treasurer,
Mrs. Davey, Cor. Secretary,
Miss Timberlake, Rec. Secretary.

Miss Flora E. Strout, lately appointed to Japan as representative of the World's Christian Temperance Union, comes very highly recommended by the Maryland Union, in which for several years she has been a most efficient worker. She is a native of Maine, the prohibition State, and by heredity, environment, training, and ability is, we feel sure, well qualified to carry on the work so successfully begun by her predecessors in Japan. We feel greatly encouraged by her appointment as a leader in W. C. T. U. work. The sympathy and co-operation of all who work for the advancement of Japan in fighting the evil which is the country's enemy, will aid Miss Strout in the work she has come to do.

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CHAPTER XX.

CHRISTIAN WORK IN THE FOREIGN COMMUNITIES.

It is no uncommon habit of those who write or speak of life in the East to denounce with great severity the sin and lawlessness of life among the foreign residents, especially of those towns known as "The Port Cities". While the removal from home restraints, the unusual freedom of life that is possible, and the miasmic influence of contact with another national life have doubtless, in not a few cases, given ground for this criticism, yet it is a cause for profound thankfulness that, from the beginning of the coming of foreigners to the East, the holding of Christian religious services has not been neglected wherever any number have congregated; and further the comparatively recent awakening of friends in the home lands to their responsibility and duty towards their own nationals who are thus exiles from their native land is a most hopeful sign which is worthy of note in tracing the "Christian Movement in Japan."

Until very recently Missionary Societies have felt that their work in the East was confined to the Eastern peoples alone and have given little or no thought to those of the West who might be resident there, beyond perhaps giving freedom to their missionaries resident in such communities to contribute, of their time not required directly for work among the native populations, to the holding of services or assisting indirectly in religious work. Within a few years past particularly, the Conference of

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Secretaries of Foreign Mission Boards in America has come to realize the importance of this work. It has been realized that, as these communities are made up mostly of picked men who have been sent out by various business houses to represent them in the Far East, men generally of marked ability would naturally be chosen for such a service. Or they have been men of especial alertness and business enterprise who are far sighted enough to see the business possibilities of the East and to venture the business career here. They are communities made up very largely of men, chiefly of young men of great promise. To reach, influence and control such men with the Gospel is no small task. Besides, it is beginning to be realized that these communities possess a grave influence upon the country at large. A religious, church-going community will have great influence in commending Christianity to a wide circle. The native employees will be greatly influenced by the life of the head of the firm and hence a religious port, with well established and well attended churches, may have a powerful influence not only over the native residents of the city but over the country itself.

Further, in a country like Japan, where thousands of foreign tourists are annually passing, it is well that suitable churches should be established which shall attract these also. It has been felt that it is not enough that these communities, whose importance cannot at all be measured by their numerical or financial size, should not be left to such occasional and fragmentary service as the already overloaded missionary is able to render, but should command the services of those who could give their full time, and it has been realized that such a work is worthy the financial support of the friends at

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home just as much as that among the native populations. This new and just recognition of the value of these towns makes a brief review of their religious history timely and of interest.

It should be said in passing that, while in the very early days of life in the East, there may have been a measure of recklessness and looseness of life such as characterizes a new Western mining-town, yet at present this characteristic has largely passed away, and a stranger who carefully studies the port city will be surprised at the high intellectual and moral standards which prevail. Moreover, the spirit of generosity and quick response which always marks the communities, when cases of need or charity are presented, is in very decided contrast to that found anywhere else in the world, and can only be explained as due partly to the brotherly feeling engendered by wide removal in a degree from one's own kith and kin, and in part to the absence of those organizations which usually exist in the home land for the unfortunate. And hence here, with the feeling that the future may perhaps make the most successful dependent upon his fellows, every one contributes most generously whenever the "hat is passed" for one needing a passage home, for one who has spent months in the hospital and is unable to meet the bills, or for the widow and orphans who have been placed in distress by the removal of the head of the home. When the Eastern cities are condemned, as they often are, let it be remembered that, as for the cities of Japan, at least, for genuine sympathy, open-hearted hospitality and generosity, the world does not contain their like.

The early history of Christian work in the port cities of Japan is shrouded in much of obscurity.

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The following few facts have been gathered with considerable difficulty and may not always be correct. They are offered however as a contribution towards a record, which it is hoped may early be made more complete. The changing character of the foreign community makes the securing of such records very difficult, and in some instances, as far as known, the early records have entirely disappeared. The subject is of enough importance however to enlist the co-operation of many who might make the following outline far more complete and valuable.

Yokohama.—The first Protestant religous services held in Yokohama were probably held in the temple home of Dr. J. C. Hepburn, who for some years resided at Jio Butsuji, Kanagawa. Dr. J. L. Nevius of North China, who was then present, conducted the services on the first occasion in 1859. On his arrival, in 1859, Dr. S. R. Brown of the American Reformed Mission, continued services in his own house adjoining the temple until rooms were provided in Yokohama. Later, on the removal of Dr. Brown to Yokohama, services were conducted in the parlors of the English Legation on Main St., by Dr. Brown and other early missionaries. Dr. Brown took an active part in the organization of the English Church known as Christ Church in 1862, approving of this rather than a Union Church, partly because of the presence of the British regiments then stationed here and the necessity of a Chaplain for them, and hence the financial burden might be divided between the small community at that time and the British Government. Lots 101 and 105 were secured, and under Dr. Brown's superintendence the church was erected, the plans adopted being those of Dr. Brown's home church in Owasco Outlet, New York.

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This church was subsequently constituted under English law and the British Government contributed one half the cost of the building ($3,000) and an annual grant of £ 300. This was continued till 1874, when, the troops having been some time since withdrawn from the place, the grant was discontinued and the property vested in four trustees, who also assumed the functions until then exercised by H. B. M's Consul. In 1898 it was decided to remove the church to the Bluff as better suited to the needs of the congregation and Bluff lots 234 a and 235 were purchased and the Settlement property sold. During the erection of the church the services were held in the Vestibule of the public hall and the new Christ Church was consecrated June 2nd, 1901. It is a very appropriate brick edifice with tower and the bell formerly hanging in the old church as well as a chime of bells. The officiating clergyman has from the beginning been called the Chaplain because of his early association with the troops. The following have served the church and community in this capacity :

1862–1872 Rev. M. Buckworth Bailey.
1872–1874 Rev. E. W. Syle, Acting Chaplain.
1874–1875 Rev. John Piper, „ „
1875–1879 Rev. H. F. Garrett.
1879–1901 Rev. E. C. Irwine.
1901–1902 Rev. A. Sharpe, Acting Chaplain.
1902 —— Rev. W. P. G. Field.

Soon after the establishment of the English Church, long known as Christ Church, Union services were opened in the U. S. Consulate rooms near where the U. S. Consulate now stands. After the fire of 1866 the services were again opened in the house of Dr. Hepburn, No. 39 Water St., in the rear of the Grand Hotel. After a few years they

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were removed to No. 48 Bluff, where the Woman's Union Mission first opened work. Here the Union Church was formally organized and soon after opened services in the Gaiety Theatre on Main St. This continued till 1875, when the new mission Church of the Reformed Church Mission on Lot 167 was opened and the Church removed there. It has continued to rent this building for the past 35 years. At the present time steps have been taken towards building its own house of worship on the Bluff. A fine location has been secured, plans have been adopted, and a large part of the necessary funds secured towards the new building, and within the next two years a very suitable building, which will be worthy the city and the Church, will be erected on Lot 49.

The Church has been generally dependent upon missionaries for the conduct of its services. Dr. S. R. Brown acted as Pastor from his arrival in 1859 till his death in 1880. Others, who for a longer or shorter time have served the church, have been Rev. J. L. Amerman, D. D., Rev. Luther H. Gulick, M. D., Rev. Wm. Davison, ; and in 1888 Rev. Geo. M. Meacham, D. D., was called to become pastor and to give his time entirely to the work of the church. Dr. Meacham served the church very acceptably for some ten years, when he relinquished his position to take the chair of Theology in the Azabu Theological School. He was succeeded by Rev. E. S. Booth, of the American Reformed Church Mission, who for some years as pastor, and later as Honorary Pastor, served the church till the fall of 1907, when the action of the Committee of the Conference of Secretaries of Foreign Mission Boards in America made it possible by a generous financial co-operation, promised for a

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term of five years, to call a pastor from America. Rev. T. Rosebery Good was called and the beginning of his pastorate marks a new era in the church life. Large congregations, generous financial support, and a strong co-operation on the part of the business men of the church and community make the probability of a strong self-supporting church in the near future very certain. This brief note of the history of this church should not close without recording at least the names of some of those among the business men of Yokohama who have been most faithful in their support of Christian work in the city and but for whose cordial co-operation the present results would not have been realized, such as Messrs. A. J. Wilkin, Geo. Sale, George Booth, W. B. S. Edwards, I. Bunting, L. Pollard, Clarence Griffin, and many others.

Kobe.—Regular services were held on Sundays for some time before it was decided to organize the Kobe Union Church in 1871. In a small room of one of the hotels on what was then known as Main St. the church was organized and here the services were held for some time. A Mr. Braidfield, a chemist, soon after the church was organized, offered to give a lot of land worth at the time about Mex. three hundred, on condition that a church building should be erected thereon, and on further condition that no one denomination should ever take possession exclusively, otherwise the land and building should revert to his estate. A building costing about Mex. seven thousand was erected, Dr. Greene securing some $1,000 from the U. S. for this purpose, and the balance being raised in the community. The land and buildings are now valued at *yen* 60,000. The services have from the beginning been mainly conducted by the mission-

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aries resident in Kobe, for many years Dr. Atkinson of the American Board being Acting Pastor. For some time the church was used on alternate Sundays by the Union Church and the English Church which later removed to its own building. For some two years, 1903-1904, the Church was served by Rev. Wicher, who was called from Canada. The church greatly prospered under his ministrations, but ill health occasioned his early removal, when again the church was cared for by the missionaries, Dr. Newton of the Southern Methodist Church being Acting Pastor till the generous action of the American Committee made the calling of Rev. J. B. Thornton possible. Mr. Thornton comes from a pastorate in India and has shown a marked adaptability to an Eastern community. The new life which he has infused into the church, as well as his evangelistic preaching, have proved a great blessing to Kobe.

The Anglican Communion began services for the English speaking community in Kobe in 1874. Among the first workers from 1874 were Rev. H. (now Bishop) Evington, and Rev. H.J. (now Bishop) Foss, and from 1876 Rev. F. E. Plummer held morning services and opened a Sunday school for children. After a few years these services were carried on by Bishop Foss with the assistance of English and American missionaries. In 1889 Rev. W. Weston was asked to become Chaplain, which position he accepted and retained for four years, Rev. S. Swann succeeding him in 1893. During Mr. Swann's term of service a considerable sum was collected both in Japan and in England with a view to building a separate church which might be used solely for Anglican services, and on November 1st, 1897, the present church of All Saints was opened.

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Mr. Swann was succeeded by Rev. G. H. Davies, who came from the C. M. S. in Hongkong and who retained the Chaplaincy till 1904. After a year Rev. J. W. Platt of Melbourne undertook the post in March, 1906, and still continues to serve the church. The Church possesses a fine building with parsonage attached. The funds are raised by annual subscriptions and by pew-rents.

Osaka.—The community is here mainly made up of missionaries, and services are conducted, and have been since 1873, by the Missionary Body, being held in the chapel of Holy Trinity Divinity College. Union Services are also conducted in one of the Mission Schools.

Kyōto.—Here too services in English have been long sustained by the Missionary Community, for some years having been conducted in the Doshisha.

Nagasaki.—For very many years English Church services have been conducted by Bishop Evington and others for the Foreign Community.

Tokyo.—On December 6th, 1857, the English version of the Bible was probably read aloud in Tokyo for the first time and the full American Episcopal service was conducted by Hon. Townsend Harris, the first American Envoy to Japan. This significant incident is fully described in Dr. Griffis' "Life of Townsend Harris." Since that time a very interesting history has been enacted, both in the organization which afterwards became the Tsukiji Union Church and which now meets in the Sukiya Bashi Church with Rev. H. B. Benninghoff, of the Baptist Mission as acting pastor, made up largely of the Missionary Community, and the services in the American Cathedral in Tsukiji, and in the St. Andrew's Mission, where also English services are conducted.

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It has proved impossible to gather full facts however of the history of this work.

Sendai.—It may be added that the Missionary Community in this northern City has for some years held regular services in English which have been conducted by the missionaries in turn.

Hakodate has also sustained English speaking services with more or less regularity.

As the knowledge of English spreads among the Japanese, the services in different parts of the country have been of direct influence over many who have attended them. While the spiritual help which Christian workers, as well as the Foreign Community engaged in more secular pursuits, have received, it is impossible to measure. It is easily to be believed however that this brief history, so imperfectly recorded, contains the suggestions of a great work for which the Christian world should not only be thankful but should do very much to make more efficient.

JOHN L. DEARING.

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CHAPTER XXI.

BIBLE SOCIETIES, ETC.

The American Bible Society.

The year 1907 was one of continued interest and encouragement. The coming of so many representatives of Christianity from different countries to the Y.M.C.A. Conference, as well as the visit of General Booth, awakened a quite general, and to a considerable extent thoughtful, interest in Christianity; and the result has naturally been an increasing desire to possess a copy of the Word of God and to understand what are its teachings. With many it has been a matter of curiosity; with others there has been a conviction, more or less deep, that Christianity is the one true religion, and it only is adapted to satisfy the deep hunger of the soul.

And so, as conditions have differed, results have been various. There has been much of seed sowing of which the result is not yet apparent, and also a decided increase in the number, as well as aggressive power, of the Christians. Evangelism has become a definite and successful agency for the propagation of the Gospel, and believers everywhere are waking up to feel a responsibility for the salvation of those who as yet have no knowledge of God.

Among the Soldiers.

Mr. J. K. McCauley writes: "Many thanks for the last grant of scripture portions. On Christmas day, many of the children in the day schools came to hear the recitations and enjoy the Christmas

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treat; and at the same time I gave a portion to each of them. I have also given many to soldiers, of whom some can speak English; a few of them are Christians, and all are anxious to receive them.

"Yesterday I gave away a hundred Testaments. The men all want them and they really read them. And through the readings one and another keep coming into the knowledge of God's love and the great salvation.

"They begin reading just as soon as they receive them. Having something to direct their minds right may keep many a soul from wandering into the paths of sin."

In a Leper Hospital.

Mrs. McCauley writes further: "Yesterday we celebrated our Christmas event at the Lepers' Home. And our hearts were made glad to see what the Bible had done for them. The spirit of Heaven shone forth in all their exercises; and the light of glory made the poor disfigured countenances still beautiful with a beauty not of earth."

In the Military Hospital.

One of the missionaries writes: "Thank you many times for your kindness during the past year. The Bibles and other books sent have carried, I am sure, a blessing to hundreds of men at the hospital. Every time I go there, there is something new to make me grateful that God has given the Bible to comfort, to guide and to inspire those who are in trouble.

"The interest among the men in the wards is cause for ever new gratitude. There is rarely a man now who comes to the hospital who does not want a Bible of his own. He seems to the other men

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very strange and unappreciative, when such a man does appear, and they take pains to explain to him what an advantage it is to learn something about Christ and his teaching while he is ill, since there is no other comfort like it. Most of the men consider a New Testament a regular part of the Hospital outfit and some of the little volumes are read through over and over again and are so carefully marked that one sees at a glance they have been not only read but studied.

"A few days ago I went to see a cadet who first began to read the Bible when sick with pneumonia a year ago. In the mean while he had been back at school, and while there had tried to live out its teachings.

"This spring he had a relapse, and was back again in the cadet's ward, where his fondness for Christian hymns set the others to singing. But on this special day I found that he had been sent to the ward for those dangerously ill. There had been a sudden change for the worse. He was too ill to read or sing, but he listened with a smile which I shall never forget to the words of Jesus, 'In my father's house are many mansions. If it were not so, I would have told you, and I go to prepare a place for you. I will come again and receive you unto myself.'

"I did not like to wait a whole week for the next visit. So I went the first day possible; but the orderly met me at the door to tell me that the young life had ended the day before. He said the cadet's brother, who had been with him, had been called away, so the cadet died quite alone.

"I said, 'Why did you not send for me, I had known him for a year, and would gladly have come. He must have felt sad and lonely.'

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"'No'; the orderly said, 'I do not think he was lonely. We rarely see a death like his in the ward. His mind was clear to the end, and he seemed perfectly satisfied and at peace. And toward the end one sweet smile after another lighted his face. I *think* he must have had the peace of God in his heart.'

"'We talk of nothing else but religion' one of them told me, last Monday; and indeed I found that they were all discussing among themselves the question of God's existence and man's duty, the way to be saved from sin and the meaning of everlasting life.

"A number of new cadets have come to the hospital. They are all asking for New Testaments."

Miss L. M. Powell of Sendai writes: "Many thanks for the donation of Gospels and Bibles. We have received permission to have a Christmas service in the military hospital of four successive years. The authorities are very glad of it and the soldiers most appreciative. God has wonderfully blessed our labours in this direction. It results in many men reading Bibles, singing hymns and attending church. A number have been baptised and a great multitude have had their prejudices removed; and thus the work with the next generation will be easier. Many, many thanks to you."

Sowing the Seed of the Word.

"The last box of Gospels you sent," writes Miss L. J. Wirick, "were greatly appreciated. We gave them all out at the railway station to the people who were going to their homes in the country. They listen very earnestly to the 'Sweet Old Story' and receive the Gospel gladly.

"It is a wonderful opportunity to sow the seeds of truth and put the Gospel into the hearts and

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homes in the country. We are not able to estimate the power of the Word in the hearts of these ready waiting people. The time has come when they are asking for it; and when it is given to them, returns for the Master's Kingdom are seen in a very short time.

"Many letters are coming continually from all over the Empire asking for more help in the study of the Gospel and filled with thanksgiving for what they have received.

"The seed sown in the hospitals, while the soldiers lay wounded and sick, is bearing much fruit already. Hundreds have given their hearts to God, and are earnestly studying the Scriptures.

"One of the most encouraging features of the work, is that these men are leading others to study and obey the truth. One writes, 'I live in a country village where there are but 50 houses, but I tell the people about the true God and give them the literature to read that you send me. I have succeeded in getting some 15 children to come to my house every week, and tell them about Christ, and sing with them. So please send me something for them, and for me to make me more able to teach them.'

"Another soldier writes, 'For a long time six or seven of us have met to study the Bible every week. Now they come to my house, and we read the Bible and the books and tracts you send. On the first of January there were 18 persons, and we talked about God and read the literature you sent. Seven, who have always smoked and drank liquor, decided that day to give it up, and now ask for some helpful literature that they may fully understand what they should do and teach. We have no teacher, but we want to obey God.'

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"Still another says, 'I went to my friend and saw the books and tracts you sent for us. I have been reading the Bible you sent me, but it was the first time I had seen any Christian literature. It is truly a God's blessing to us, and we are glad to know the Savior of the world.'

"One man has got ten people interested in the Gospel and asked for the New Testaments. One, who had always drank, gave up his drinking while in the hospital and gave his heart to God. It so impressed his old parents that they too are going to church and studying the Bible."

Light for the Blind.

"And to none has the Gospel brought more hope and comfort than to the dear blind men whom I have been teaching in the Institution for the Blind. At first I taught only soldiers who had lost their eyes in the war. But others came asking that they might study with us. One has lately accepted Christ as his Savior, and others are very near the Kingdom. The Gospels that you have donated to them in raised letter have been read most eagerly. Hour after hour, while sitting in darkness in this world, they are getting the light of Christ's everlasting truth and love by the touch of the fingers."

Hungering for the Word.

A man writes from the country: "My son was a soldier in the late war and took part in the attack on 203 Metre Hill at Port Arthur, and later in the battle at Mukden, in which he was wounded and afterwards sent home. While receiving treatment in the hospital he was given the Gospels of

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Matthew and John and a tract, entitled 'What the great men think of the Bible and Christianity.' His life was spared, but he is left a cripple, with the books which were given to him by you.

"I have read the books, and have been so impressed by the greatness of Jesus Christ that the desire to read the whole Testament is becoming stronger evey day. I have tried to give it up, because I am poor and cannot afford to buy any costly book, but this desire has become irresistible. I therefore ask you to please let me know the price of the Holy Scriptures, so that I may procure a copy."

Sales on the Streets of Tokyo.

One of the best evidences of the real and increasing demand for the Word of God is the remarkable sales that have been made in Tokyo by Mr. J. P. Whitney, who has taken up this work as a means of evangelization and has found it successful beyond all his expectations. At first he met with some discouragement, and had difficulty in securing a suitable location. But through the kindness and assistance of the officials he has been able to go forward; and since last summer, he has sold during only two evenings of each week 4,314 Testaments, of which 1,028 were sold in December alone. One evening in October, he sold 167 Testaments, and another evening 170.

One Japanese gentlemen came up and bought a copy of the English and Japanese Testaments, and after looking at them for some time, gave him 1 *yen* (50 cents). The price was but 5 *sen* (2 cents) each and he refused to take any change, but said, "Give the value of the balance to the people."

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How the Seed Grows.

"A man took a copy of the New Testament to his home in a lonely country place, where the Gospel had never been heard of, but, like leaven, it began to work, and in less than six months' time one young man had given his heart to God; and through his earnest labors, twenty-five now meet every week to study the Bible,—besides reading it in their homes regularly every day. The doctor of the village and the principal of the public school are both deeply concerned about the truth. The doctor has given his rooms for them to meet in every week."

Circulation of English Scriptures.

One item of interest is the increasing demand for the English Scriptures. The sale of English Bibles in 1906 was 1,139 and Testaments 4,482. In 1907 it was 1,203 Bibles and 5,891 Testaments. It is one indication of the general enlightenment that is going on in the country; and with it the breaking down of prejudice and the opening of the way for the Gospel of Christ.

Circulation 1907

Bibles 6,571 Testaments 41,400 Parts 43,129 Total 91,100.

Receipts yen 13,453

British and Foreign Foreign Bible Society and National Bible Society of Scotland.

REVIEW OF THE YEAR.

It is again a privilege to tell the story of another year's endeavour in the preparation, publication

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and dissemination of the copies of God's Word in Japan.

We were able to enter the new premises of the British and Foreign Bible Society at 95 Yedo Machi, Kobe, in December, 1907. The sense of security of tenure and of suitability to our needs gives good promise of the possibility of enlarged work for the future.

Throughout the year, there were no changes in our office staff. It is with much pleasure that again we record a year of loyal and faithful service on the part of those whose hearts are with us, and to whom the routine of the office means service for God.

The literary part of the year's work has included the preparation of a draft for a new edition of the Psalter, in which the number of Chinese charaters has been largely increased; also the preparation of a diglot edition of St. John's Gospel.

Scriptures Printed:—100,000 Copies.—During the year, 4,000 Bibles, 41,000 Testaments, and 55,000 Portions of Holy Scripture, a total of 100,000 copies, have been printed from our plates here in Kobe.

Scriptures Issued:—195,081 Copies.—The issues for the year have amounted to 195,081 copies under the following headings:

Bibles.	Testaments.	Portions.
5,685	58,463	130,933

This shows a decrease in Bibles, Testaments and Portions and is accounted for by the fact that we are enforcing a lower limit to the stock our colporteurs are allowed to hold, thereby reducing the loss from damaged stock.

During the year, we despatched from our headquarters to our workers, to missionaries and to

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business houses,—5,345 Bibles, 52,923 Testaments, 128,462 Portions; to other agencies, and to Home Societies, 8,351 copies; in all a total of 195,081.

Circulation:—193,900 Copies.—To those to whom the Bible Society is only a name, this record of a year's work will seem of small moment. To those who have drunk deeply of the Water of Life, and, drinking, have experienced that longing to share with others the blessing of the Gospel of reconciliation and peace, these few pages convey a history of labour in which all God's children may well long to share.

Comparison with totals reached in 1906 shows an increase in circulation effected by sales of 1,024 Bibles, 7,499 Testaments and 31,479 Portions, or a total of 40,002.

Sales of Gospels and Portions of Scripture are considerably in excess of those of 1906. This is due to our colporteurs.

For 1907, the circulation under the heading of Free Grants is very much less and may be taken as an indication of there being less need for such method of distribution.

The Free Grants were for the Y.M.C.A. and for the Prisoners' Home at Kobe.

	Bibles.	Testaments.	Portions.	Total.
Sales,	5,945	56,735	129,765	192,445
Free Grants,	8	1,440	7	1,455
	5,953	58,175	129,772	193,900

Colportage:—Sales, 140,811 Copies.

Sales by Colporteurs:

	Bibles.	Testaments.	Portions.	Total.
1904	1,652	18,532	37,682	57,866
1905	2,007	18,630	26,194	46,631

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1906	3,074	31,020	60,836	94,930
1907	3,226	33,502	104,083	140,811

Again our colporteurs have established a record for this work. Undue stress may not be laid upon this feature; but it is a cause of rejoicing to those who plan and those who execute this work of colportage, so greatly needed and so richly productive, that, as year succeeds to year, a wider field is covered and more effectual effort maintained. In no previous year of Bible Societies' history in Japan have such results been forthcoming. During the twelve months under review, seventy-two men were engaged; of whom nineteen worked all the year through. The highest number of sales effected by one man was 20 Bibles, 1,413 Testaments, 14,114 Portions, making a total of 15,547 copies. The man who led in returns last year has been ill during part of the year. His returns are 233 Bibles, 2,666 Testaments, 1,274 Portions. One man in working for twenty-four weeks sold 40 Bibles, 2,997 Testaments and 6,150 Portions.

During the year, Colporteur Maruyama visited Taiwan (Formosa.) His own brief account of the visit is here given:—"I left Kobe on the *Fukuoka Maru*. On board were some fifty passengers. I was asked to give them an address. This opened the way for offering the Scriptures for sale; fifty-one Testaments and Gospels were bought. On arrival at Taihoku, the editor of one of the local newspapers inserted an interesting article giving an account of the work of the Bible Societies for past years in Japan. This served to ensure a good reception when I called on people in their homes or offices. I found them ready to purchase our Books, some coming to my inn for copies

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of Bibles and Testaments. At the Bank of Taiwan, I was very kindly received and was allowed to display my stock of Scriptures to the bank officials. They purchased several copies. At the Episcopal Church, next day, I had the privilege of giving a short address on the work. On the succeeding day, I visited the Kencho,—Prefectural headquarters,—and was allowed the use of a parlour, where I displayed my Books and was kindly assisted by one of the officials. Here I disposed of forty-nine Testaments. I carried a large stock of Books to the Court of Appeal, in the Department of Justice, and met a number of lawyers and clerks. The sales amounted to *yen* 10.35. I called on Mr. Nagao, the head of the Administrative Bureau. He is an active Christian worker. I enjoyed a pleasant and encouraging talk with him. He gave me a number of introductions to officials which afterwards greatly assisted me. At several other government departments, I received uniform kindness and courtesy. In schools, hospitals and prisons, I was able to sell freely. In one hospital, a patient who bought a Testament said: 'My illness has made me long for the True Light.' At Taiwan, I accompanied a pastor to his confirmation class,—with the result that my stock of Testaments became exhausted. At one Police Station, I sold 23 Books. At Taichiu, I sent an order to Kobe for Books to be supplied to a local bookseller from whom I purchased one hundred Testaments. Seventy of these were disposed of in half a day at one town. During my tour, I sold 128 Bibles, 483 Testaments, 592 Portions."

Colporteur Suganuma, one of our most faithful and energetic workers, visited Loo Choo in the spring of this year and did several months' hard

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work. He reports that, whereas these islands used to be a stronghold of crime and lawlessness coupled with a hatred to Christianity, now he is gladly received. Among the educated classes, all are willing to listen to the "doctrine" and express sympathy with Christian teaching. In the interior of the islands, there are no inns and he had to beg for shelter from the people among whom he travelled. Superstition seems to be prevalent. Mr. Suganuma had to undergo much privation from frequent gales and inclement weather and contracted an illness from which it took him many months to recover. His cheerful optimism and simple gratitude for any kindness shown him won him many friends, a ready hearing for his message, and willing purchases of his Books. A missionary living in the islands writes:

"I have just spent one of the most wonderful weeks of my life in baptizing 130 people, who were prepared for baptism largely as a result of Suganuma's faithful work amongst them."

He visited the Governor who bought an expensively bound Bible and assured Suganuma of his personal sympathy and willingness to assist the work of its propagation. Probably as a result of Dr. Bettleheim's residence, there exists a well called the well of Yakobu (Jacob), and a grave which the oldest residents call the grave of Isako (Isaac), in a village called Urasoye Makiri. The grave is commonly called "the worshipping place." During Suganuma's stay in the islands, he sold over 3,500 Scriptures.

Mr. Lawrence's report of his work, from which extracts are here given, is of much interest:

Work was commenced this year at the Industrial Exhibition at Tsu, a city in one of the East Coast

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provinces. Organized by twenty-two Prefectures, it had a run of two months. Shortly after the opening, three of our colporteurs and myself commenced selling at a spot where people were passing on their way to the Exhibition. At times, small crowds surrounded us and listened to our talks on Bible subjects; but it was a most difficult matter to secure good sales. We learned from the holders of stalls of merchandise that people were not spending much money; and doubtless we were regarded as merchants. We tried to sell to the holders of the stalls but without success.

We obtained some very good returns when selling during the evenings in the spacious grounds of one of the temples. The municipality of the town had erected an octagonal platform, raised about three feet from the ground. A number of seats were placed around it. This place was at the disposal of any one who obtained permission for the use of it. We were the first to obtain the privilege of using the stand. Large audiences occupied the seats and listened attentively to addresses on the Bible and the work of the Bible Societies. When our Books were offered for sale, they were willingly purchased.

From Tsu, one of our colporteurs and I went to Kuwana. There are numbers of large temples and priests' residences in the town. The property represented in land and buildings is very considerable and the income from it accordingly large. We found the work of selling our Books in this town difficult. We secured the best sales at street corners. When we were selling in front of the Post-office, the officials came out and bought some English Testaments and Japanese Gospels.

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We found an unexpected helper in the Station-master, an earnest and active Christian worker. On our calling upon him, he offered to help us in the work. The following day was his monthly holiday. He accompanied us to the local schools and, after interviewing the teachers, assisted us in selling to them.

At Mikuriya, we called at every house. One poor old woman, whom I asked to buy a one *sen* Book said she would take a copy, but she found that she had no money with which to pay for it. She searched in the tiny drawers of a small box and in various places. But at last, she found half a *sen*, her last coin. She offered it to me in payment of the Book. Of course, I could not take her money. The poor old soul was pleased and thanked me. In other houses, several of the women had no money and yet they wanted the Books. Rather than miss the opportunity of obtaining copies, they borrowed the money from neighbours and bought them.

Captain Bickel, of the A. B. M. U., writes as follows :

"Will you kindly convey to your Societies my keen appreciation of the help I am receiving both directly and indirectly in my plans for Bible circulation in the islands of the Inland Sea. These plans have now matured to such an extent that the stereopticon lecture on "The Greatest Book in the World" is being used in village after village, and the Gospel Portions so kindly provided by the Societies are being carefully and systematically distributed. Furthermore, the little native craft, which is to follow up this effort with carefully planned, regular colportage work, has been launched and is doing good work. These efforts to give

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the island people, among whom I am permitted to labour, God's Word are sure to prove a great blessing; and in it all we cannot forget to be grateful to our co-labourers of the Bible Societies through whom such widespread circulation of the Scriptures has largely been made possible."

F. PARROTT.

British Bible Societies Japan Agency
Table of Circulation.

Year	Sales by Colporteurs	Other Sales	Free Grants	Total Circulation	Total Value in Yen	Amount Rec. in Yen
1904	57,866	45,030	233,094	335,990	12,550.59	7,260.22
1905	46,631	158,126	82,503	287,260	14,202.60	10,719.72
1906	94,930	57,513	21,128	173,571	15,315.82	13,066.33
1907	140,083	51,634	1,455	193,900	17,381.75	15,179.80

Japan Book and Tract Society.

We received during the year the following cash grants from abroad, viz., One Thousand Dollars U.S. Gold from the American Tract Society of New York, being two years' grants, and about Five Thousand *yen* from the Religious Tract Society of London. These grants were for our General Work. The Religious Tract Society of London also most generously placed the sum of £ 125 (*yen* 1,220.13) at out disposal for special work in connection with the Industrial Exhibition held in Tokyo last spring.

During the year the Society paid for the printing in Japanese of 1,000 Books and 1,114,000 Tracts, besides 8,000 Tracts in Chinese and 5,000 in English, the total publications amounting in all to over nine million pages.

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During the year the Society also bought from other publishers 16,537 Books, 18,828 Tracts and 75,299 Cards and Pictures, which were required for stock and to fill orders received.

In regard to publication, the special feature of the year has been the issue by the society of several old and well proved tracts in a cheap form for wide general distribution. We have now twenty-five varieties in this style. These sell for one *yen* net per 1,000 copies and have met with a most encouraging reception.

The other outstanding feature of the year's service was the work which the special grant so kindly made by the Religious Tract Society enabled us to effect among the visitors to the Industrial Exhibition. This exhibition was open for 130 days, and throughout the whole of that time Christian evangelistic services were held in a tent adjoining the grounds. The total attendance at these services numbered 105,000 souls. United meetings were held for the first four days and then each of the denominations or missions having work in Tokyo undertook the responsibility for a certain fixed time. The tracts, etc., supplied by the society were, many of them, presented to those who were present at the meetings; others were distributed near the approaches to the tent by the workers who endeavoured to draw the people into the tent to hear the Old, Old Story of the love of Jesus and how He had died for their sins.

GEORGE BRAITHWAITE.

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Total Circulation during 1907.

	Our Publications			Outside Publications			Total Copies	Total Value
	Books	Tracts	Cards	Books	Tracts	Cards		
Cash Sales at Depot	1,064	65,602	338	4,727	2,572	31,622	105,925	yen 2,441.89
Sales to Correspondents	2,432	348,458	104	4,597	25,051	28,594	409,236	4,005.25
do Booksellers	1,280	6,390	—	818	72	6,107	14,667	866.10
Total	4,776	420,450	442	10,142	27,695	66,323	529,828	7,313.24
Sales for Distribution among Japanese Soldiers	433	9,004	—	2,379	37		11,853	372.74
Sales for Distribution at Exhibition	190	470,862	—	1	18,050	—	489,103	2,330.16
Total Sales	5,399	900,316	442	12,522	45,782	66,323	1,030,734	10,016.14
Free Grants	36	6,141	—	—	—	—	6,177	43.60
Grand Total	5,435	906,457	442	12,522	45,782	66,323	1,036,961	10,059.74

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The Japan Bible League.

The Japan Bible League was organized in August, 1906.

A program was arranged for the first annual conference of the Japan Bible League to be held in Karuizawa. The great storm and flood of Aug. 24-26 unfortunately interfered with the conference. Fortunately, a meeting was called for Aug. 22 at 10 a. m., when a fair audience, spite of the rain, listened with profit to a paper on "What Use Did Our Lord Make of the Old Testament? An Enquiry for Today," by Rev. A. B. Hutchinson. A somewhat spirited discussion followed.

Another paper, "The Real Basis or Content of the Christian Religion and its Seat of Authority," by Rev. J. D. Davis, D. D., was not read, as Dr. Davis could get no further than Ueno station in his effort to reach Karuizawa, and the interruption in the mail service made it impracticable for him to forward his paper. There was a general expression of regret that this paper could not be heard.

On Aug. 30 at 10:30 a.m. the League met for business, in the Auditorium. In the absence of Dr. Davis, the President, Rev. W. B. Langsdorf, Vice-President, occupied the chair. Rev. W. R. Gray led in the opening prayer. A report of the *ad interim* business was made. Two amendments to the Constitution were adopted unanimously. Article II, Section 1, which sets forth the purpose of the League, was amended so as to be more explicit in statement, to read as follows:—

"To promote thorough, reverent, and constructive study of the Scriptures of the Old and New Testaments, and to maintain the historic faith of the Church in their Divine origin, inspiration, and

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integrity, and their supreme authority as the word of God in all matters of faith and practice."

Art. IV, Sec. 2, was amended to include the Vice-President in the Executive Committee.

The President, Rev. J. D. Davis, D.D., the Vice-President, Rev. W.B. Langsdorf, and the Sec-Treas., Wm. J. Bishop, were re-elected. The Executive Committee were also reappointed, with the addition of the Vice-Pres., by a unanimous vote.

Dr. W. B. Langsdorf called a meeting of the Ex. Com. at his home in Karuizawa, Sept. 2, at 8 p. m., and plans for the ensuing year were discussed and sub-committees were appointed on Literature and Program for the next conference. The first Thursday in Aug., 1908, was set for the opening session of the second annual conference.

During the year just passed the League has not been able to prosecute its work vigorously for lack of sufficient funds.

However, individual members have filled the breach. Dr. J. D. Davis published a tract, which is a vigorous defense of the Historic Seat of Authority of the Christian Religion. This is endorsed by the Japan Bible League. Rev. A. B. Hutchinson translated "Our Lord and His Bible: or What Did Jesus Christ Think of the Old Testament?" by Rev. H. E. Fox, Hon. Sec. of the Church Missionary Society.

Mr. Fox has kindly sent two copies of his book in English for the use of the League in Japan.

Mr. Hutchinson's paper, "Our Lord and His Bible" is in press in Japanese.

The return to America of Rev. A. Oltmans, a member of the Executive Committee, afforded an opportunity for the Bible League in Japan to send greetings to the Bible League in America. Dr.

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Oltmans carried a letter of greeting. The American League replied :.

"We are sure that every member of our own League, responding prayerfully to the sentiment of the Letter of Greeting, will be glad to join in sending back to Japan the reciprocating message :

'WE WISH YOU IMMEASURABLE SUCCESS IN THE GREAT DEFENSIVE AND CONSTRUCTIVE WORK OF THE JAPAN BIBLE LEAGUE'." This last clause was an extract from our Letter of Greeting to the American League.

The American Bible League invited Dr. Oltmans to deliver addresses to some of the autumn conferences last year. The organ of the American League says: "Rev. Dr. Oltmans is already known to our readers through an able and discriminating article contributed to 'The Bible Student and Teacher' not long ago."

The American League has been expanded into the Bible League of North America to include the various Bible Leagues of Canada as well as Leagues in many of the United States.

In May the sixteenth annual meeting of the British Bible League was held in London, in Caxton Hall, Westminster, the morning meeting being presided over by the president of the League, Mr. W. H. Seagram. Accompanying the chairman to the platform were the Dean of Canterbury, Sir Robert Anderson, and others. Letters of regret for absence were read from Bishop Ingram, Dr. Griffith Thomas, Dr. James Orr, Dr. Wallers, Rev. J. E. Watts-Ditchfield, and Lord Kinnaird.

The chairman took an encouraging view of the year's progress, especially in view of the increase of donations and subscriptions and of the fact that the New Theology craze was abating, but at the same

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time regretted that there were numbers who had their faith undermined and had been led astray.

The Dean of Canterbury expressed his pleasure in the fact that the League had prospered during the year, and then gave some reasons why he considered that the League was necessary at the present day. Principal A. McCaig, LL. D., also spoke, and stated that he considered that the arrested progress of the churches was due to the doubt that was shown by many ministers.

The Rev. Prebendary Webb-Peploe in the course of a vigorous speech in support of the objects of the Bible League expressed the great pain he experienced to see the flippant and unworthy way in which men were treating revelation.

The Rev. W. Fuller Gooch, formerly Hon. Secretary of the League, also dealt with some of the present tendencies of the religious world, and urged that to-day need of their Society was even stronger than when it was established in Exeter Hall 16 years ago. Wm. J. BISHOP.

The Methodist Publishing House.

The Methodist Publishing House, generally known as the Kyo-bun-kwan, is an institution established for the sole purpose of doing, broadly, Christian work in Japan through the diffusion of Christian literature. Starting as a mere adjunct of a single Mission, it has gradually broadened and strengthened, and has for its aim the assistance of all the Christian forces, throughout Japan, Korea and adjacent lands. Its publications are called for not only in the sections named, but in China, Philippine Islands, Hawaii and the West Coast of the United States. Every effort is made through its Factory Department to print

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Christian literature as cheaply as it can be done, and done well, and through its Merchandise Department to furnish Christian and educational books and such supplies as Christian people may need, at the lowest terms consistent with a safe conduct of business.

During the past year, ending June 30th, it has published 1,585,870 volumes, amounting to nearly 70,000,000 of pages. Besides this a considerable amount of small job work is done. It makes its own type in the main, carries on stereotyping, and produces literature in seven or eight languages to meet the needs of the different peoples patronizing its press. About 100 people are generally employed n its different departments.

The Sambika [Hymnal] in its various editions, Sunday School literature for a large proportion of the Protestant forces in Japan, and other accessories to Christian work are furnished in increasing quantities. It is the aim of the Publishing House so to increase its facilities for producing literature and so to enlarge the circle of its connections as to be of the utmost service to all Christian workers in the laying of the foundations for a Christian Empire in this land of the Rising Sun.

Much encouragement is given to the work of this House by the missionaries widely distributed throughout the Empire, who discern the value of such a co-operating agency which shall assist them in many ways in bringing the truth to the minds of the people. A leaflet, a single tract, a Christian hymn book, simple things in themselves, often become the agency by which a soul is awakened. When the earnest sermon or quiet talk can be driven home by the use of a leaflet appropriately chosen, the work has double value, and often the seed thus sown may

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produce a hundred-fold. Scores of instances are furnished, showing the importance of such a co-operation as is sought in the work of the Publishing House.

DAVID S. SPENCER.

Keiseisha.

A report was asked from the Keiseisha, Tokyo, but only a list of publications was received. It is scarcely advisable to print this list: it is sufficient to state that it contains over 70 titles; that they include translations and original works; that some of them are by missionaries, but most of them are by prominent Japanese Christian workers; that they cover all phases of Christian literature; and that they are having a good circulation. Moreover, the Keiseisha has built up a good business, not only in Tokyo, but also in the country, in both Japanese and English books. It is one of the important factors in the creation and distribution of good literature.

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CHAPTER XXII.

THE EASTERN, OR GREEK, CHURCH.

The following facts have been taken from a Japanese report, issued in connection with the synod held in Tokyo in July, 1907; and they cover the year from June, 1906, to June, 1907.

The number of baptisms was 929, an increase of 128 over the previous year.

Priests, 40, of whom only 2 are foreigners (Russians) and 38 are Japanese.

Evangelists, 141. Teachers in theological and girls' schools connected with the church, 15.

Editors and translators, 12.

Students (male and female), 151.

Sunday-school children, 1418.

Church buildings, 175.

Churches, 265.

Church members, 29,973, an increase of 684.

Amount received in contributions from Russia, almost 95,000 *yen*.

Contributions from local church members, almost 11,000 *yen*. an increase of 2,649 *yen*.

Zealous efforts have been put forth toward self support, but have not been very successful. In fact, it has been necessary, on account of lack of funds, to out off thirty evangelists. The rapid development of independence has been made difficult by the lack of resources, but the necessity of financial independence is kept before the churches.

There were no publications of importance during the year. At present, a second edition of the New Testament translated by Archbishop Nicolai is in press.

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Three or four buildings have been erected for churches in the country; and one is in process of erection at Matsuyama, on the island of Shikoku. This is erected largely from contributions made by Russian prisoners who were confined there during the war.

THE WESTERN, OR ROMAN, CHURCH.

The editors regret that their request for a report of the work of the Roman Catholic Church in Japan met with no response.

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CHAPTER XXIII

FOREIGN PHYSICIANS IN JAPAN.

In the chapter on Medical Mission Work in the 1907 issue of THE CHRISTIAN MOVEMENT IN JAPAN, one of the correspondents quoted refers to recent legislation in Japan, requiring foreign physicians to pass the medical examinations before receiving a license to practice in the country. That writer's understanding of the case is, "that no foreign doctor should henceforth practice amongst Japanese in Japan unless he obtained his M. D. degree *in the Japanese language*, I mean, passed his medical examinations out here." And this seems, to the writer quoted, an obstacle that must put a stop to medical mission work in the future. It is with the hope of clearing up any such misunderstanding that I offer the following explanation of this law and its workings.

Early last year Dr. S. A. Lockwood of the Kobe Sanitarium was obliged to withdraw from the work, and Dr. W. C. Dunscombe came out to take his place. But when Dr. Dunscombe applied for his license in the usual way, we learned that recent legislation required foreign physicians to pass the regular medical examinations before being allowed to practice. To the law as given on page 133 of THE CHRISTIAN MOVEMENT IN JAPAN for 1907, an ordinance is attached providing that medical licenses without an examination shall be granted only to the nationals of those countries whose laws grant the same favor to Japanese medical graduates. And the authorities informed us that at present Great Britain is the only country that comes under the

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provisions of this ordinance. The law is based upon the principle of reciprocity ; and a foreign physician, not a Britisher, would not be given his license without examination, even though he held an English medical degree.

The regulations governing the medical examinations made the taking of the examinations a tedious and long-drawn-out process, as they were originally framed to regulate only the examinations of the medical students of the country. The examinations are held twice a year, spring and fall, and are divided into preliminary and final ; and a year and a half must elapse between the preliminary examination of a student and his final examination. It can readily be seen that under such regulations foreign physicians would be practically shut out from practicing in Japan ; for it would require fully two years' residence in the country before a permit to practice could be obtained.

Dr. Dunscomb's application was the first case under the new ordinance ; and when the attention of the authorities was called to the great hardship which the existing regulations imposed upon foreign physicians desiring to take the medical examinations, they very considerately set about changing the regulations, so far as they affect foreign physicians. This was done by so changing the rules as to allow foreign physicians to take both the examinations in the same term. So Dr. Dunscombe was permitted to receive the preliminary examination in September and the final in October.

Of course, this matter of being required to pass the examinations is somewhat of a hindrance to the would be medical missionary ; for, besides the time required for the examinations, application for the fall examinations must be made by the close of June,

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and for the spring examinations by the close of January. But this time of waiting could be profitably spent in the study of the Japanese language.

As far as practicable, the educational authorities permit the foreign applicant for medical license to take the examinations in his own language. Of course, the examiners are not prepared to conduct medical examinations in any language whatsoever; but I am officially informed that they are prepared to give the examinations in English, German and French.

F. W. FIELD.

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CHAPTER XXIV.

WORK AMONG JAPANESE ABROAD.

Work Among the Japanese in Seattle.

The Japanese in Seattle now number about 6,000, of whom the great majority are young men. The number of families has, however, greatly increased of late years. The number of children from 4 to 15 is about 100, while the number of infants must be nearly as many. In the business world the Furuya Co., the Oriental Trading Co., and the Japanese bank have large interests. There are also three or four bright Japanese daily papers.

Four churches are actively at work, three of which, the Baptist, Methodist, and Presbyterian, are somewhat institutional in character, each having a boarding department and a night school for young men.

The Baptists began work over sixteen years ago. The converts from this mission are scattered over both Japan and America. Some are preaching the Gospel in their native land. The present membership of the church is 71. The Night School has a present enrollment of 50. The Young Men's Bible Class has about 20 members. The Baptist Young People's Union has a membership of 38.

The Sunday School for children only has an enrollment of 73, with an average attendance of 45. Two members of the school, twin brothers, have been present with two unavoidable exceptions every day for two years. A number of the girls are excellent helpers in the school.

This mission has a "Japanese Woman's Home" opened August, 1903. The object of the Home is

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to afford protection, care, and comfort to homeless women of good character, to strengthen and develop those already believers, and to win the unbelieving for the kingdom. Most of our women work in families but come flocking home on Sunday for their Bible Class, a happy-faced band. Many stay to supper so as to attend church in the evening. The present membership of the Bible Class is 45, of whom 10 were baptized during the year. More than 200 have been in the Home during the year.

The Methodist church was organized February, 1904. This mission is finely equipped with a full corps of excellent workers and numbers among its members quite a number of graduates from Aoyama Gakuin.

Present number of full members .....60.
" " " probationers .....26.
Baptized last year.....10.

There is a flourishing night school, and a Sunday School for young men of 40 members.

This mission also has a home for girls and women, called the Japanese Girls' Mission. A Bible Class of over 15 regular members is doing excellent work.

The Presbyterian church was organized in October, 1906: but work had been carried on a long time previously by the First Presbyterian Church under the care of Dr. Matthews, the pastor. Total membership of the church is 205, of whom many are non-resident. Resident membership, 70. An excellent night school is kept up, and a Sunday School for young men with an average attendance of 20. The evangelistic work is earnestly given first place, street preaching and public lectures being used to reach those who will not attend church. A

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religious monthly magagine in Japanese and English is published.

The baby church of the community, the Congregational, was organized in September, 1907, with 19 members. Six have since been baptized and four others received. Present membership 29. Church attendance about 55. Public lectures once a month reach 150 to 200. The membership is largely composed of educated people, among whom are a number of trained workers.

About 30 Episcopal believers are at present worshipping in the Trinity Episcopal Church, but are hoping soon to organize an independent church and to secure a meeting place of their own.

The utmost harmony and good-fellowship prevail among these various missions. A ministers' meeting and a union prayer meeting each hold meetings once a month. There is even an interdenominational quartette, with a member from each of the four organized churches, to aid all the churches in turn in the service of song. We are supposed to have also an interdenominational temperance society, but the days of its effective activity are still in the future. The women are thinking of asking the men to become honorary members of the Fujin Kyofukwai for aggressive work. The latter organization has a membership of nearly 70 members, which includes nearly all the Christian women of the community as well as many others.

But these are not the only forces at work among the Japanese in Seattle. The Buddhists have a strong organization with many adherents. They are about to erect a temple with all the up-to-date characteristics of an institutional church, but with *a huge image of Buddha as the object of worship.* Buddhist worship and Chinese Joss houses where

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idols are worshipped have long been maintained in San Francisco and other places; but this is the first time idolatry has taken so bold and public a step in this Christian (?) land.

Verily, we have need to be on the alert and to watch for souls as those who must give account.

NELLIE E. FIFE.

Work Among the Japanese of Hawaii.

The population of the Hawaiian Islands is about 168,000, of whom 75,000 are Japanese. Work among the Japanese is therefore the largest branch of evangelistic activity undertaken by the Hawaiian Board, which has (25) twenty-five Japanese engaged in the work as pastors, evangelists or teachers, and located in various parts of the four larger Islands.

In June, 1907, the Hawaiian Board called Rev. Frank S. Scudder, who was then teaching in the Meiji Gakuin, to be associated with Rev. O. H. Gulick,—who also for many years was a missionary in Japan,—in joint superintendency of the Japanese work. Mr. Scudder accepted the call, moving to Honolulu and beginning service in his new field on October 1st. Mr. Scudder was also made one of the editors of the *Friend*, a monthly paper, which was established in 1820 in the interest of the religious development of the Islands, and which has the distinction of being the oldest newspaper west of the Rockies. Mr. Scudder writes in regard to his work as follows:—

My work takes me over four of the largest Islands of this group, each of which is as distinct from the other in scenic effects as if they all belonged to

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different parts of the world. We are carrying on evangelistic work in these towns or plantations where the Japanese are found in the largest numbers; we also have two flourishing Christian Boarding Schools for Japanese only, and a share in Social Settlement work in four strategic places. A Japanese Y.M.C.A. was also started in Honolulu at the beginning of December, 1907, under the Secretaryship of Mr. T. Shimamori, a theological graduate of Meiji Gakuin in 1907. A large enrollment has already given impetus to the work and great hopes are entertained for its usefulness. Mr. Shimamori aims to meet the incoming Japanese at the steamers, to provide entertainment for them on the evenings of their arrival, and thus get them in touch with Christian life from the very start. A Japanese paper, called *Tomo*, is issued monthly by the Hawaiian Board and smaller papers are issued by Japanese pastors in the interests of their own local work.

The most strikingly successful work among the Japanese is that carried on by Mr. T. Okumura, who is carrying on a church in Honolulu under as wide-awake methods as will be found in any locality, pushing a most systematic evangelistic campaign aided by prolific use of the mimeograph and printing. It would be hard for any Japanese to come into the district without being drawn into his church, or at least without receiving frequent and cordial invitations to it. His church also maintains two missions in the city, and a night school in two different centres. Mr. Okumura is also the head of a Christian Boarding School which is a veritable Christian Home for the 59 students who are in attendance.

Another interesting work is carried on by Mr. Sokabe on the Island of Hawaii. He has a Boarding School of 60 pupils, which is enough to fill the house

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at his disposal, and to absorb the attention of himself, his wife and the one other teacher. Already his school was overcrowded, but seeing that the Christian Japanese in their camp life were surrounded with influences which render it well nigh impossible to live a clean, wholesome life, he felt that something must be done for them. He has two large sleeping rooms in school. Along the walls and across the floor the trunks are lined up in order, and in the narrow spaces between these trunks, the ardent little seekers after education curl up at night and go to sleep upon the floor. How to bring the Christian men of the camp under wholesome influence, the recitation room is transformed into a dormitory home for thirty of these men, while the classes are pushed into the already overcrowded sleeping rooms and into the chapel, the principal reserving only an open corner of the chapel for his library and study, and barely standing room for his bed in the sleeping apartment of his scholars.

To aid him in his philanthropic endeavors, the plantation manager secured for him a spacious dining hall which is the only building where one is not oppressed with the sense of overcrowding. Here is a body of fine looking young men, spending their Sabbaths—clad in white—with a quiet dignity and finding honorable enjoyments in a Christian atmosphere, and a leader who, while carrying on a good work at a great disadvantage, bears all with a glad spirit of self-sacrifice.

Another incident from plantation life will show the value of carrying on Christian work there. There was a strike on the plantation, but the Christians counselled by their pastor refused to join in. They were all under the same roof and their pastor with them, when the strikers came in a body

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at night. Extingushing their lights and standing in hideous darkness, they began with loud voices and threats to demand that the Christians should join in the strike. The pastor, cautioning his followers to remain silent in the house, went out alone, and said that the Christians did not believe in the strike and would not join it. Then followed a scene. They wanted no reasons, they would listen to no argument. Louder and louder they shouted their demand, and one of them fired a pail at the minister's head, but the one man, with God on his side, withstood the mob and defeated its plan. Order was restored and the strike called off.

FRANK S. SCUDDER.

Work for Asiatics in Hawaii.

For a score of years or more the Methodist Church has felt a deep interest in the welfare of the people dwelling in Hawaii, and on more than one occasion delegates have been sent from the California Conference to investigate the needs and opportunities. It was not, however, until the more recent development of the vast sugar industry, necessitating the incoming and employment of numerous and varied nationalities, that we were providentially led to open up a mission and establish ourselves as a church among other Christian forces in Hawaii. Not that we were guilty of obtruding where we were not needed and where other churches were quite competent to meet the exigencies, but because the work among such a heterogeneous mass of humanity including 60,000 Japanese, 20,000 Chinese, 15,000 Portuguese, 6,000 Koreans, besides Porto Ricans and others, was so arduous and the burden so heavy that our Congregational friends

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and co-workers, upon whom the responsibilities so heavily rested, gave us a glad welcome and to this day we continue to work side by side in a spirit of brotherly love and co-operation. Strange to say, our first real missionary to these Islands was a Japanese, whose wonderful conversion in San Francisco under Dr. Otis Gibson is already too well known for any necessary recital at this time. K. Miyama's remarkable work here, including the conversion of Consul General Ando, his wife and entire staff of officers, was a propitious inauguration of a mission which has since proved a splendid success. Owing to the large number of Japanese immigrants arriving during the past few years in order to meet the demand for cheap labor on our great sugar plantations, and the fact that with very few exceptions none of them had been brought, before coming, under any Christian influence, and the additional fact that their children born in this Territory are eligible to American citizenship, justifies any evangelical church in establishing a mission, in co-operation with others already organized, for the purpose of leading these many thousands of aliens to a knowledge of the highest and best in our Christian civilization for which American citizenship must always stand.

We have now among the Japanese ten stations with six well-organized churches and property valued at $20,000. During the year our most conspicuous gain was the erection of an additional building to our church premises in Lahaina, Maui, in order to enlarge our day school and organize a Young People's Society with a reading room and gymnasium. The building cost upwards of $1500, more than half of which was raised among the Japanese themselves, while other friends contributed

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the remainder. The success of this noble undertaking is largely due the pastor, Rev. Otoe So, who has toiled most faithfully for the past eighteen months at his post of duty in that old capital of Hawaii. The manager of the plantation most willingly and generously assists us in our mission work on that side of Maui. Another advance in the acquisition of property has been the purchase of a lot for a parsonage in connection with the River Street Church, Honolulu, at a cost of $1300 without any charge to the Missionary Society. Within the coming year we hope to build a suitable home for the pastor upon this well located property.

Conversions and baptisms have taken place in all our Japanese churches during the year. The most encouraging result to be recorded is the work at Caanapali, Maui, a new mission station connected with our Lahaina church, where Bro. K. Anzai teaches a large school and where eight young men have been led to Christ through his untiring efforts, and a class meeting organized—the first Christian advance upon a plantation camp of several hundreds of Japanese. Another signal blessing to be recorded is the progress of our work at Kahuku, a plantation at the end of the railroad line on this island. For three years or more Bro. E. Takimasa has been in charge of a "home" for small Japanese children, numbering thirty-five or forty, whose mothers were thus permitted daily to earn a livelihood on the plantation. Recently six young men were baptized and a class of ten organized. This is also the first Christian work accomplished in a camp of several hundreds of Japanese in the very center of which there is a big Buddhist temple and day school. The pastor at Aiea, a sugar plantation near Honolulu, was obliged to return to Japan owing

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to ill health, but a young graduate of Lahainaluna school—Bro. J. Morimoto—was secured for our day school there, while Bro. G. Motokawa has gone regularly down from the city on Sunday in order to preach. Eight have been baptized during the year—mostly young men.

South King street Church needs a new and larger building in order to overtake the splendid results of our interesting work in that section of the city under the faithful leadership of Bro. G. Motokawa A fine band of young men forms the nucleus of a great church in the future, if we build at once. This is now our most urgent, pressing need so far as our Japanese work is concerned. The night schools in both our city churches as well as at the out stations are well attended. We appreciate the services of a few friends who voluntarily assist us in this work—particularly the faithful aid rendered by Mrs. Bagwell, who, for many years, has voluntarily taught in River Street Church. Our day schools at Aiea and Lahaina, already referred to are prosperous, while the work at the Adams' "Home" in Kahuku attracts a great deal of outside attention because of its peculiarly helpful missionary features.

Mrs. Mack, superintendent of the "Susana Wesley Home," has been invited to present to this conference a report of her interesting work in caring for several helpless, needy women and many homeless little children. This work is under the auspices of the Woman's Home Missionary Society. It was a great disappointment to bid farewell to Miss Dean,* who, a few weeks ago, was obliged to leave us and return home, owing to ill health. We are hopeful of the arrival of some one equally well fitted to fill

* Formerly a Methodist Protestant Missionary in Japan.

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her place and carry on the important work which she was accomplishing as an evangelist in our Japanese churches. This appointment is also made by the authority of the Women's Home Missionary Society. We are also looking forward to the coming of one or two recruits in the ranks of our Japanese pastors. If Bro. Miura carries out his intention to leave us for further study on the Coast, River Steet Church is left without a "shepherd of the flock." "Pray ye, therefore, the Lord of the Harvest that He will send forth laborers into his harvest."

Our work among the Koreans is all our own. By a very pleasant fraternal arrangement with the Hawaiian Board, representing the Congregational Church, this part of the mission field is left to us, while we willingly desist from any work among the Chinese. Of all the immigrants arriving in Hawaii, the Korean is religiously the most susceptible and morally the most needy. Other Orientals come with their religious beliefs fixed and their priests soon follow. Buddhist and Shinto Temples spring up and any effort to Christianize is met with difficulties because of the ignorance and superstition of the large majority of these laborers. In the case of the Korean immigrant, however, he has no fixed religious beliefs or prejudices, but is kindly predisposed to Christian truth and enlightenment and this predisposition is greatly strengthened by reason of the marvelous progress mission work is now achieving in his native country, tidings of which reach his ears from time to time.

We have now upwards of thirty-eight or forty stations among the Koreans in Hawaii, with fifteen well organized churches, in part self-supporting, and increasing all the while as centers of evangelistic

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force and influence. Revivals have taken place in all these churches and with some very remarkable conversions to God.

Drunkards and gamblers as well as opium smokers in several places have been brought to Christ and are now active in leading their former companions in sin to a knowledge of a divine Saviour. In fact we scarcely ever receive a Korean on probation into our church without obtaining a voluntary promise that he will lead one or more to Christ before he requests baptism at a later period in his probationary membership. Thus the work grows and spreads. The churches are kept in an active condition and self-support receives a healthy impetus. Our pastors are all faithful men and are making tremendous sacrifice for their divine Master. We have lost one worker during the year, the pastor of East Kauai, who returned home for family reasons. His place has been taken by one of our exhorters—a man of tremendous zeal, who has literally forsaken all to follow Christ and at his own charges goes from camp to camp and from plantation to plantation, leading scores to repentance and faith. His zeal is truly apostolic and his energy knows no bounds.

Wherever we have children, Sunday schools are duly organized, while the Epworth League is very popular with the young people. During the past year the Banner of the Oahu County's Young People's Societies was captured twice by Epworth Leaguers. At Spreckelsville, Maui, our members have collected among themselves $150 towards a new church, which they greatly need, and the Hon. H. P. Baldwin, who has always been a kind and generous friend to us, has written me to say that the building will go up in the very near future.

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The Waianae members have also raised $75.00 for the same purpose, while the church at Eleele has $135.00 in cash with the object of a church-building within the coming year. Most of the plantation managers are exceedingly kind and do all in their power to assist us in our efforts to better the moral condition of their laborers, feeling that in the end it is a paying investment. A few, however, have little concern, their chief aim being a good crop of sugar and often their mules are better cared for than their coolies.

The roll call of the Korean school here in Honolulu now numbers 45, all bright, faithful boys, eager for an educational equipment, and some of them have decided to become preachers of the Gospel. A few of our students are able to act as court interpreters and others will find their knowledge useful as interpreters on plantations. These older boys are all self supporting. All are Christians and members of the church. Some of the younger ones are orphans or half-orphans or the children of helpless parents. For these scholarships are secured from local sources. A few weeks ago our school was honored in receiving government recognition as a private school, and so our graduates will receive a government certificate which will mean a great deal to these young men in their future work.

"The Christian Advocate" in Korean and the "Gokyo" in Japanese are regularly published every month and the subscribers number 500 in the former and 400 in the latter language. Three young girls are being educated in Kawaiahao Seminary and two of them have decided to work for Christ as Bible Women. Our Korean work needs to be recruited. We should have at least three more evangelists, and I am now in corres-

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pondence with our missionaries in Korea looking towards the attainment of this object.

Two or three companies of Filipinos have reached Hawaii as labor recruits for the plantations, and among them there is an earnest, devoted local preacher of our church who has undertaken the long journey in order to help his fellow-countrymen as an interpreter, and at the same time to lead them out of the darkness of religious superstition into the bright light of our religious faith. These Filipinos have been sent to the extreme south of the big island of Hawaii, necessitating a long expensive trip from Honolulu, but just as soon as possible, we plan to visit the camps and open up a mission among them.

J. W. WADMAN.

Work Among the Japanese in Shanghai.*

The development of Christian work among the Japanese commercial community in Shanghai is significant because of the growing importance of the Japanese colonies in various centers of the mainland of Asia. It serves, also, to show that the Christian plant in Japan proper has self-propagating power, and that the prospects for self-support in the colonies are greater than in Japan itself.

The origin of Christian work among the Japanese in Shanghai dates back to 1889, when Mr. and Mrs. Edward Evans and Mrs. Evans' sister, Miss Jewell, came from America to Shanghai to work as self-supporting missionaries. They were gradually led, by the earnestness of a small band of Japanese young men in the study of the English Bible, to

* Translation from the Japanese by Galen M. Fisher.

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devote all their evenings to instructing a class of fourteen or fifteen young men in the English New Testament. Not long after, a similar class was begun by Miss Jewell for young women, and gradually a day class for children and needle work and conversation classes for the ladies were opened. On Sunday, special religious services were held.

After two years on the above basis, a special building became necessary and a Japanese pastor, Mr. Uyeda, formerly of Doshisha, was engaged by Mr. Evans to preach regularly to a congregation of thirty or forty. Mr. Uyeda was soon after ordained. Four young men were baptized by Mr. Evans and one or two by Mr. Uyeda, and the prospects were bright, when the war with China broke out in 1894 and completely wiped out the whole work.

After the war the mission resumed in much simpler form, the Sabbath morning class being conducted by Mr. Evans in his own house. Upon his furlough in 1899, the class was taken in turn by Mr. Watt of the British Bible Society, and later by Miss Spurling, until her furlough in 1905. During these ten years Mr. Evans estimates that at least 300 or 400 young men were in attendance a longer or shorter time, several of whom became active Christians and a large number, enquirers. With the coming of Rev. C. M. Myers from Nagasaki to the Shanghai Presbyterian Press in 1905, the Bible class was transferred to his care. Miss Spurling has, however, conducted a second Bible class with considerable success. Mr. Myers organized his young men into a Christian believers' band, and in 1907 the organization was further solidified in the form of a Young Men's Christian Association.

To meet the conditions in Shanghai, the Association is very flexible and broad in its work, including

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men, women and children in its various departments. In March, 1908, the Association made a significant step in securing Rev. S. Kawashima, formerly of Nagasaki, as General Secretary. Having been a successful pastor for some years, and at the same time acquainted with work among young men, Mr. Kawashima is excellently fitted to carry on the polychromatic activities of the Association. Up to Mr. Kawashima's engagement, preaching services had been conducted for two years by Mr. Myers, most of the time in the home of Postmaster Yabuuchi, a leader in the Christian believers' band. Mr. Kawashima and Mr. Myers are now both preaching, the one in Japanese and the other in English, the average attendance running from twenty to thirty.

The other lines of activity are as follows: Prayer meeting, Sunday evening, attended by seven or eight; Bible classes in English and Japanese; and an inquirers' class, with a total average attendance of thirty; Sunday School attended by seven or eight children; and a women's prayer meeting. The evening school formerly included both commercial and English instruction, but since September, 1907, its commercial courses have been omitted. There are two ordinary classes and one higher course, enrolling in all 120 pupils. Ten Japanese and two foreign teachers donate their services to the English evening school. Public lectures by eminent visitors are held every month or so, the speakers during the past year having been Prof. Takimoto, Dr. Ito, Dr. D. C. Greene, Bishop Harris and Secretary Niwa.

The Association publishes a monthly paper, which has a considerable circulation in other Japanese colonies in China. The expenses of the Association will amount to about ¥3,600 this year, all of which has been subscribed by the members and Japanese

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firms in Shanghai. The Association at its recent annual meeting expressed the deep indebtedness of the Japanese in Shanghai to the foreign friends who had hitherto so generously befriended it, especially Mr. Evans and Mr. Myers.

Looking to the future, it was resolved to begin at the earliest favorable opportunity a canvass for a building, and to move at once to larger quarters where the growing work could be better accommodated. Already several men are living in the Association dormitory, a feature that will be more adequately provided for in the hoped-for new building. It is an interesting fact that the leaders in Shanghai are themselves young graduates from the Imperial University, the Tokyo Higher Commercial School or Christian Schools, who received a large part of their training in Christian work in the college Christian Associations.

Dedication of the Dairen* Church.

The fifteenth of December did not dawn as one of Manchuria's days of sunshine. But the morning with its steel-grey hues was prophetic, and we experienced very cold, cloudy weather during the day, much to our regret.

It was just two years from the day that a few Christians had gathered to consider and pray over the question of trying to secure a church organization for Dairen. As they prayed, the conviction deepened that they *must* have a church. And it was decided that they *would* have one, God helping them.

In those two years, there has been achieved here what has been done in few other places. There is

* Dalny.

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a church having a resident membership of about 50. It supports its own evangelist, pays its regular expenses and worships in a house which is an ornament to this progressive place.

We expected an audience which would fill the house, but were disappointed to have only about one hundred present. It has been learned since that a feeling existed that those without special invitations would not be welcome on the occasion. Printed invitations had been sent to men of prominent positions in Dairen and Port Arthur, but we did not think thereby of excluding any persons who wished to attend.

We were however favored with the presence of several distinguished guests: the Chief of the Dairen Civil Administration, one of the Directors of the South Manchurian Railroad, Japanese Chief of the Chinese Customs, the American Consul and the British Vice Consul.

The exercises were carried out according to the pre-arranged program.

It was one of the most interesting services that I ever took part in. It was the *greatest pleasure* to share in dedicating that building to the worship and glory of the Living God.

I remember when the Government and the Japanese nation were hostility personified in their attitude toward Christianity. And here we were dedicating a house, *which the Government assisted in building*, for the purpose of teaching and preaching the doctrines of Christianity. And more, the highest representative of that Government in the city was present, speaking words of hope and desire that success might attend the work of this church among the people of his nation. Who could have believed such things possible, a generation

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ago! Such thoughts were awakened in my mind in connection with the erection and dedication of this church to God's service.

Since getting into this new church home, the audiences have as yet not varied much from what they were before. It may be that there is a little improvement over what they were at this time last year. But when we think of the growth of some of the churches in Japan, we are encouraged to believe that the time will come when there will be people enough to *fill this house*.

As your readers are aware, the Japanese have been entirely responsible for the building of this beautiful home of worship. To them belongs the credit for what has been accomplished. We (the missionaries co-operating with them) have aided by our personal contributions to the building fund and by trying to secure the right style of building and furnishings. The European community has also had a share in the good work of contributing toward the building.

At the risk of repetition, I will give a few facts about the sources of the money for this church.

The Japanese Government gave *yen* 3,000.00 cash and the lot on which the building stands. It will in the future be a very central location, fronting, as it does, on one of the large *public circles* of the town. At the time that Dairen was evacuated by the Russians, there was a good sized warehouse, full of building materials, on what is now the church yard. These materials were also turned over for use in erecting the church. The estimated value of these is *yen* 2,778.91.

Baron Mitsui gave *yen* 500 and the Dairen representative of Messrs. Mitsui and Co. gave a like amount.

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The bricks were made here and were contributed by two men, one a Christian and the other an unbeliever.

The pulpit platform carpet was bought in Shanghai. The pulpit furniture was made in Tokyo under the supervision of Rev. H. M. Landis. The seats were made by Chinese carpenters in Chefoo, under the direction of a friend.

The cost of the church building was *yen* 15.353.295.

In addition to this, after the building of the church had been begun, it became necessary to buy the parsonage which had been given free of rent for the missionary's home. For that, a debt of *yen* 4,000.00 was assumed. So that the whole indebtedness incurred in the enterprise is *yen* 5,179.375.

The woman's society connected with the church bought the pulpit carpet and furniture, paying for all about *yen* 139.00. The cushions for the whole church have just been provided by the congregation, at a cost of over *yen* 70.00. Neither of these amounts is included in the financial statement above.

If the unforeseen necessity of buying the parsonage had not arisen, the debt would have been small. As it is, it is a pretty heavy one. I am sorry that the church is burdened with it, and do not know how it is to be paid.

If any who read this statement, are moved to help this church out of its difficulties, gifts, small or large, will be gratefully received.

T. C. WINN.

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CHAPTER XXV.

OBITUARIES.

Rev. MONROE CRECELIUS.

The news of Rev. Monroe Crecelius' home-going came as a great shock to all his friends. No one imagined that this young man, so strong in body, as well as in mind and spirit, would have such a short term of service in Japan. Not only has the Foreign Missionary Society lost a promising, well-equipped missionary, but every one who knew him feels keenly in his departure the loss of a personal friend.

His death occurred at Otsu, December 20, 1907, from a severe attack of scarlet fever, after a sickness of only a week. In a letter to a friend, written early in December, he stated that he had had very good health ever since reaching Japan. During his last illness he had the best possible medical attention. In addition to having a good physician and a trained nurse, the head doctors of the Otsu Red Cross Hospital and the Doshisha Hospital were called in for consultation.

Dr. Howard went down to Otsu as soon as he learned of Mr. Crecelius' sickness, and remained with him until he died. Dr. Howard writes: When I reached there, he said, 'Alfred, I am so glad you have come, but I came near not being here to meet you.' He had nearly bled to death from his nose. I then gave him Donald's kiss, which he seemed to appreciate. There was no marked change from that time until Friday morning. Thursday morning I talked over business matters with him. He was perfectly calm when

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considering what was involved in all that. He was conscious until the very last, replying in Japanese or English, according to the persons who addressed him. On Friday morning at three o'clock, he seemed more tired than ever, and wanted to be allowed to sit up on a chair, so I took him, bed-clothes and all, and placed him in a chair. Before going back to bed, he signed the paper turning his goods over to me. Still I did not think but that, if he could get rest, he might live. About 9:30 A.M. the nurse came and called me from the breakfast I was beginning, to say, 'Come quickly.' I ran into the room, but he was far gone and breathed his last within a few minutes."

"We put his best suit on him, white vest, white four-in-hand tie, and he looked peaceful in the last sleep for which he had been waiting so many days. He had had his victory, he had won many friends, and all classes joined in expressing their sorrow over his early departure. In his old college, in Troy Street, in the Seminary, in Oak Street, and in Otsu, he had set influences in motion that will mean much to the kingdom of God. Who can tell that his short term of service will accomplish less in the end than a longer period by some other man. So far as I can see, he had made no mistakes, taken no unwarranted risks. The results are with the master of the harvest."

The funeral service took place Sunday afternoon, December 22, in the Doshisha Chapel in Kyoto, where Mr. Crecelius taught several classes last fall. Rev. B. F. Shively, of Tokyo, and Rev. Frank Lombard and President Harada, of the Doshisha, spoke. Dr. Howard could not be present on account of being quarantined. As it is according to Japanese law that all who die of contagious disease must be

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cremated, that had been done in this case. Later the remains were buried in the Christian cemetery on the hillside east of Kyoto.

Missionary Advance.

Rev. JOHN LAIDLAW ATKINSON, D. D.

BY REV. J. D. DAVIS, D. D.

When one is asked to write concerning a dear, departed friend with whom he has been in close and loving fellowship for nearly forty-two years, the floodtides of memories and emotion cannot be expressed in words.

SEMINARY LIFE.—In the autumn of 1866, Atkinson and the writer entered the junior class in Chicago Theological Seminary. We were classmates together for three years. We listened to the same lectures, helped to criticise each other's sermons communed together in the daily prayer meeting, and, much of the time, ate at the same table. Our brother was then in the full vigor of an opening manhood, bright, cheerful, joyous, hopeful, as was his nature. I never heard him speak of his early life. I only knew that he came from his native England some years before this to the new state of Iowa. In the providence of God, he soon came under the influence of that man of spiritual power and moral earnestness, Rev. Jesse Guernsey, D. D., a pioneer pastor, and later Home Missionary Superintendent of the state of Iowa. It was largely the influence of this man which led our brother to enter Chicago Theological Seminary and prepare to preach the Gospel.

He was a genial companion, a faithful, earnest student, and zealous in Sunday-school and other direct work in the city, during each study-year,

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while he spent each four-months-long spring and summer vacation in mission work in Iowa.

WORK IN IOWA.—July 29, 1869, he married at Dubuque, the daughter of Dr. Guernsey, and they entered upon work in one of the newer, thriving towns of eastern Iowa. They labored faithfully and successfully for four years, with a growing and united church, in that prosperous town.

The writer went to Cheyenne, Wyoming Ter., about the same time, where after two years of successful labor, he began to hear an inner call which he could not silence, to go to regions beyond the Pacific, "the real West." He wrote an appeal which he sent to twenty of his college and seminary classmates and friends, who were in the first years of pastoral work, urging them to join him, to form, if possible, a Mission Band of five, to go together. "They all with one consent began to make excuse."

FIRST YEARS AT KOBE.—I came to Japan in the autumn of 1871, and an occasional letter passed between our brother Atkinson and myself. In the fall of 1873, we had the pleasure of welcoming Mr. and Mrs. Atkinson and their two children to Japan, the only man of the twenty to whom I sent my appeal, who ever went into the foreign work.

They came just as Christian work could be openly commenced in Japan. The edicts against Christianity were annulled in February of that year. The return of the Iwakura embassy and the adoption of the Gregorian calendar occurred the same year. The first two Gospels, in Japanese, and the first tract, "Chika Michi," were published that year and public preaching was commenced in Kobe. Many thousands of Roman Catholic Christians, who were released from prison, marched through Kobe, during the spring of that year, on their way back to their

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homes near Nagasaki. In the midst of such opening hopes and labors, Mr. and Mrs. Atkinson began their life and labors in a little Japanese house "on the hill," in Kobe. The study of the language was the main work for two years, but tract distribution, teaching English classes, and welcoming Japanese in the home, filled up the time.

About a year after their arrival, their hearts and home were saddened by the sickness and death of their oldest child, a beautiful little girl, and to add to the poignancy of this sorrow, at the very time when the agonized parents were watching at the bedside of the dying child in the little upper chamber, thieves broke into the house below, and carried off the little girl's wardrobe and much besides.

In the fall of 1875, Dr. Greene having already removed to Yokohama to engage in Bible translation, and the writer entering Kyoto with Mr. Neesima, to begin the Doshisha school, Mr. Atkinson was left in Kobe in charge of the year-and-a-half-old church, and also to superintend the erection of the first building of the Kobe Girls' School, the contract for which had just been let. From this time forward, as acting pastor of the Kobe church, and having charge of the opening and expanding work, in Hyogo, in Sanda, in Akashi, in Himeji, and in Nishinomiya, our brother's hands and heart were full. But his evangelistic zeal could not be kept within the bounds of the Hyogo *Ken*. We soon find him pushing out into pioneer work, to Okayama, and to Imabari, Matsuyama, Uwajima, Kochi and other places in Shikoku. Touring in those early days was not luxurious. Rough jinrikisha roads, small uncomfortable boats, poor hotels, and, worse than all else, in many places, fierce and noisy opposition from the Buddhist priests and their

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sympathizers, were the lot of the pioneer missionary. More than once on these tours, in Shikoku, our brother was warned by his Japanese friends that his life was in danger, as they surrounded him and guarded him back to his hotel. Our brother sowed seed, during these early years, from which have come many churches.

CHARACTERISTICS OF DR. ATKINSON.—Those which impress me as I look back over those more than forty years of familiar intercourse, are :—

1. Geniality, sociability. He made friends of men.

2. Generous hospitality. A warm welcome awaited his friends when visiting, or passing thru, Kobe.

3. Broad sympathy. His sympathy reached not only to the Japanese, but extended to all classes of foreigners also. Companies of sailors from the ships in the harbor were often welcomed to his home for a social evening.

4. Strong, unwavering faith. While his views were not narrow, his faith remained firm and steady in the midst of all the changes of a restless age.

5. Evangelistic zeal. Always ready to give a tract or speak a word, in season, touring for years until the condition of his health forbade it, always ready to preach the Gospel he loved and believed, he published to the day of his death, the little evangelistic paper, " Morning Light."

He rests from his labors here, and it seems to me that if we could have heard his real farewell word, it might have been ;

" Say not good-night,
But in some brighter clime,
Bid me good-morning."

Mission News.

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CHARLES CUTHBERT HALL, D. D.

A very interesting and sympathetic service was held at the Y.M.C.A. Hall on Sunday afternoon May 3rd, 1907, in memory of the late Charles Cuthbert Hall, who had become so well known in Japan because of his two visits to this country in connection with the Barrows Lectureship of the University of Chicago, as well as in other ways. The hall was well filled by a very attentive audience. The Scripture reading was the seventeenth of John, the same as that read at the services in New York. Mr. Kashiwai gave a memorial address of considerable length in which he dwelt very fully upon the chief events of Dr. Hall's life and the lessons to be drawn from such a life. President Ibuka of the Meiji Gakuin also spoke upon his own personal relations with Dr. Hall, both as a student at Union Seminary and later in connection with Dr. Hall's lectureship in Japan. Bishop Honda spoke of the striking traits of the man ; and Mr. Yamamoto, who had but recently returned from America, told of his meeting Dr. Hall in America, and the impression he made upon him there. Dr. Dearing, of the Baptist Theological Seminary, referred to his first meeting Dr. Hall some nine years before in Boston, just after the announcement of Dr. Hall's appointment to the Barrows Lectureship, and how ready he then was to listen to the suggestion, then first presented, that he should come to Japan as well as India in connection with that lectureship. The readiness of the man to go wherever he was needed or could do good was always characteristic of him. Dr. Dearing, as did each of the preceding speakers, laid stress upon the character of Dr. Hall as a fine type of a Christian gentlemam. He also pointed out that he was one who was marked by having

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the strength and graciousness of a firm conviction and further as a man of deep sympathy and magnetic personality. He had revealed a remarkable love and understanding of the spirit of the East and had won the love and esteem of the East as few scholars of the West had done. His attitude towards the faiths of the East and his own strong unwavering faith in Jesus Christ and love and devotion to Him were emphasized and illustrated by brief extracts from his writings. The music was furnished by a male quartette made up of Messrs. MacNair, Davison, Davey and Jackson. A large circle of both Japanese and missionaries will mourn the loss which the Christian world must suffer in his removal. *X.*

THE LATE PRESIDENT HALL.

The news of the death of President Charles Cuthbert Hall carries a sense of personal loss to a multitude in Japan whom he had enriched. In him were united to a rare degree the strength and the graciousness, the firm conviction and the irenic tolerance, of his Lord and Master. His reverence, his mystical devotion to Christ, his exaltation of religion rather than theology made him a persuasive and inspiring apostle of the Christian faith. While he was surpassed by none in appreciation of Oriental religions and of the contribution to Christian experience to be expected from the Orient, he never failed to point to Christ as the fulfiller of the highest ideals of the East and as the One in whom alone the unity of the East and the West could be realized. Dr. Hall's last service in the Orient was the lecture tour in Tokyo, Sendai and Morioka just before the Federation Conference, under the guidance of the Association, and it is to be feared that the arduous days aggravated the troubles which cut

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him off in the ripe prime of life. But none who know him could doubt that he loved the men of the Orient better than his own life. *Pioneer.*

Rev. I. W. CATE, D. D.

In the spring of 1890, Isaac Wallace Cate came to Japan as one of the first band of missonaries sent by the Universalist Church of the United States. He was a Vermont boy; had worked his way through Tufts College (Class of 1889), and at the time of his appointment was taking a theological course there.

A year later, Miss Ella Stimson, to whom he was engaged, came out to Japan, where they were married; and, except the four years between 1897 and 1901, they have made their home in Tokyo ever since.

This brave, modest representative of liberal Christianity has given fourteen years of consecrated service; conscientiously striving to give to these people so dear to him high ideals of life and to strengthen them in their growth toward those high ideals.

For several years he taught in Waseda University and at the request of the students conducted a Bible class there. The demonstrations at the time of his departure showed something of the love and respect those students bore him.

For some time Dr. Cate had been in poor health, and May 1st he and Mrs. Cate set sail for America with their three boys and the younger daughter. They were looking forward to meeting Esther, the older daughter, who is in school near the old Vermont home; but on the 11th May, one day before they expected to land, Dr. Cate finished his earthly voyage. "Anchored", "Safe in his Father's

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home",— in the words of an anthem we loved to hear him sing.

He was forty-five years old, as we count it usually; but since in real life we live in deeds not years, in thoughts not breaths—since he lives most who thinks most, feels noblest, acts best, we will not attempt to measure this life, of whose beauty it has been our privilege to share for a little while.

C. M. O.

"Dr. Cate was a student. His scholarly tastes, combined with his trained faculty of imparting knowledge, made him a ready and strong preacher and teacher." His literary contributions to audiences in Tokyo and Yokohama were always most cordially received and thoroughly appreciated.

"Modest, unassuming. silent, only those can guess of this man's worth and accomplishment who have lived and worked with him from day to day during these years crowded full of Christian Ministries. He gave himself, in all he did; and many arise to call him blessed and to reap the rich harvests he has so diligently sown." "He was a man of quick sympathies and genial spirit; indispensable qualities in a missionary anywhere; and by these, in unison with his manifest purpose to dispense blessings through different channels of service, he won the love of all who knew him."

—*Universalist Leader.*

With steadfast purpose and boundless love, Dr. Cate spent himself for Japan and the Japanese.

Mr. SEN TSUDA, PIONEER CHRISTIAN.

The recently translated Mr. Tsuda represents our first converts and is one of an interesting class of business men. He was warmly devoted to the study

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of agriculture, horticulture and botany from scientific standpoints; had travelled widely and had risen to great influence, both in his profession and as an advocate of temperance, education and social reforms. Born at Sakura under the Hotta Clan of feudal times, young Tsuda came to Tokyo fired with an ambition to study military organization and power. The attention of the Shogunate was soon drawn to him, and he was transferred from the Hotta Clan and married Miss Tsuda, having been adopted in the Tsuda family and taken the family name. He was sent by the Shogunate to America to investigate war, ships and military development, and it was here that he gained his first ideas regarding the true source of national power—not military, but educational, moral and religious.

Dr. A. J. Gordon once said: "God never makes a half providence any more than a man makes a half pair of shears." This statement finds illustration in the conversion to Christ of Mr. Tsuda and his entire family. And to illustrate this phase of mission work this sketch is presented.

Count Arinori Mori, late Minister of Education, assassinated on the morning of the promulgation of the Constitution, was prominent in organizing the new school system in Japan. While Japanese Minister at Washington, he persuaded his government to send girls as well as boys to America for education. Accordingly, the great embassy of 1872 took with them five girls, ranging from seven to eleven years of age, for training in America. The names of those girls and their subsequent careers, briefly stated, are as follows:—

1.—Riyo Yoshimatsu returned after one year in America on account of ill health. Deceased.

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2.—Tei Ueda returned with above named student, since married, lives in the interior.

3.—Sutematsu Yamakawa remained ten years in America, graduated from Vassar College, on return married Mr. Iwao Oyama, who later became Marquis Oyama, Minister of War, Field Marshal in the Japan-China war and in the Russo-Japanese war, Prince, and close confidante of the Emperor. Miss Yamakawa was one of the honor students at her graduation, a favorite with the entire faculty and body of students and since her return and marriage has been warmly devoted to the education of Japanese women and to the work of the Red Cross Society.

4.—Shige Nagai remained nine years in America, graduated in music at Vassar College, on returning married Captain Uriu, a Japanese graduate from the Naval College at Annapolis, Maryland, now Admiral Uriu, who sank the Russian ships at Chemulpo. Miss Nagai proved to be a successful teacher in the Woman's Higher Normal School, Tokyo, in the Tokyo School of Music and in the Dokuritsu Jo Gakko, a Christian Industrial School for girls. Has done much for the education of Japanese women.

5.—Ume Tsuda stayed ten years in America, with a second stay of three years for study, graduated at Bryn Mawr College, on returning in 1885 was appointed teacher of English and physiology in the Peeresses' School just established by the Empress, has written important articles for various magazines on the education and elevation of Japanese women, has done much for the betterment of her sex, is founder and head of the Joshi Ei Gaku Jiku, a prominent school for girls in Tokyo.

At the request of Mr. Mori, Professor B. G.

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Northup, of Clinton, Connecticut, arranged places and plan of instruction for these girls. The youngest of them, Ume Tsuda, had a home in the family of the artist and author, the late Mr. Charles Lanman, of Georgetown, D. C. Miss Nagai was with the family of the historian, John S. C. Abbott, of New Haven, Connecticut; and Miss Yamakawa in that of Dr. Leonard Bacon, of the same place. The influence of these three girls in the betterment of Japanese womanhood is immeasurable. When the Rev. and Mrs. Julius Soper came to Japan in 1873, they brought with them a letter of introduction from Mr. Lanman to the father of the little girl in his care.

But we must go back of all this in order to trace accurately this work of Providence. Connected with the Tokugwa Shogunate in Tokyo was a translating and interpreting office. In this office a number of persons understanding more or less of English and Dutch were employed, among whom were Mr. Tsuda and one Dr. Renkei Sugita. This Mr. Sugita seems to have had more than ordinarily advanced ideas touching the existence of God and other religious truths, many of which he had imbibed from a study of anatomy. He believed in the excellence of Christianity and recommended it to his friends, among whom was Jo Niishima (then named Shimeta), subsequently the founder of the Doshisha. This Sugita and Tsuda were on intimate terms. The latter believed in the excellence of Christianity, but did not think to embrace the doctrine for himself.

In 1873, Mr. Tsuda was sent as one of the commissioners of the Japanese government to the International Exposition at Vienna. Among the many wonderful exhibitions there presented, nothing

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so impressed our brother as that made by the Bible Societies. Here he saw collected together hundreds of copies of the word of God in different languages and dialects. He pondered upon the wide distribution of the Bible of the Christian over the whole globe. He wrote home to his wife his impressions, saying he thought the religion of such a book must be good.

Meanwhile letters began to come from their little daughter in the Georgetown home, urging the father and mother to embrace the "good way" of which she had learned and which she had accepted. And just about as these letters came hurrying in from Europe and America to the wife and mother in Tokyo, Mr. and Mrs. Soper, with the letter of introduction mentioned and with presents from the little daughter, called on Mrs. Tsuda in the Tokyo home. The missionary had but just settled in his own "hired house" in Tokyo and was not as skillful in the native dialect as he subsequently became; but they were very kindly received by Mrs. Tsuda and, with a few words and much pantomine, they conversed together, and thus began a friendship which has borne good fruit. Mr. Tsuda returned from Europe a few weeks later and brought his wife to call at the Mission home. Mrs. Tsuda had already with some of her children begun to attend the Sunday services, and on January 3, 1875, Mr. and Mrs. Tsuda received Christian baptism at Mr. Soper's residence, Odawara Cho, Tsukiji, Tokyo. On November 7th following, he also baptised three of Mr. Tsuda's children. Mr. and Mrs. Tsuda were the first Methodist Christians in Tokyo and among the first of any denominations. At his request a preaching place was soon established at his house, at which many heard the truth. Under his leadership also, Mr.

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Soper held a preaching service every Sunday at the Gaku-no Sha (an Agricultural Society established by Mr. Tsuda).

Many of the leading pupils became converted, and some who opposed Christianity in the school defended it when at their homes they heard Christianity assailed. Of the Christian students who afterward attained prominence may be mentioned: Zenji Iwamoto, sometime editor of the *Woman's Magazine;* Takeji Hirayama, prominent Presbyterian pastor in Formosa; Tasuku Tanaka, pastor in the Congregational Church; and Toshi Niihara, Shinji Miya, Dr. Motora and Dr. Rikizo Nakajima, prominent in the Imperial University and the Educational Department.

A little incident which throws light upon the working of God's providence in the case of Mr. Tsuda is this:—He had a great desire to understand the moral condition of Protestant countries. This led him to ask many questions of persons who he thought could give him light. He happened one day to be riding, together with Dr. G. F. Verbeck, in an omnibus which ran between Yokohama and Tokyo. Greatly pleased to find the Doctor, he asked the privilege of talking about Christianity. In those early days detectives were everywhere on the watch for those who might be publicly talking about Christianity, and the Doctor, apparently thinking that Mr. Tsuda might be such a man, did not give him much satisfaction. He then called on the Rev. David Thompson, of Tsukiji, but, owing to imperfect speech on both sides, he again failed in his mission. It was after this that he received the letter of introduction from Mr. Charles Lanman, leading to his acquaintance with Mr. Soper and to his conversion.

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But in spite of his having received baptism in 1875 and having been outwardly a Christian from that time, Mr. Tsuda dates his real conversion from 1886 and regards Mr. George Müller as the instrument thereof. It was the latter's address in Tokyo which taught Mr. Tsuda the way of simple faith and the power of prayer. The reader will clearly discern, however, that, without the former awakening, the latter might never have occurred. His previous preparation prepared the heart for George Müller. Touched by Müller's story of the wonderful development, not only in his own life, but in the work of his orphanages, simply through prayer and faith, Mr. Tsuda resolved to trust God implicitly and to depend upon prayer to solve all difficulties.

The service which Mr. Tsuda has rendered to his generation is a very important one. Beginning at a time when the country was entirely without knowledge of the principles of modern agriculture, horticulture, education, benevolence or temperance, he has helped to lay the foundations of all of these thoughout the entire Empire. Many of the foreign fruits and grains now produced in this country were originally introduced by Mr. Tsuda. I have heard him tell most humorous stories of his receipt from America of seeds, about which he knew nothing, and his interesting experiences in planting the same and watching the development of the plants which neither he nor his people had ever seen before.

His active mind found employment in helping into existence many of the valuable activities now employed in benevolent lines. The Moa Gakko at Koishikawa, a school of 300 young people of the average age of seventeen or eighteen,—deaf, dumb and blind,—was begun at Tsukiji, Mr. Tsuda being one of the founders. The very prosperous Or-

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phanage at Kamakura owes much to his support, as well as does the new and well adapted church building located there. He has had much to do with the establishment of the Aoyama Gakuin and Aoyama Jo Gakuin, and his last moments were interested in these institutions. Space cannot here be taken to name the many projects which have had his support, all looking to the betterment of his kind.

Death by apoplexy came like a flash and in his 72nd year Mr. Tsuda rests. He leaves behind a wife and seven children, all allied with the Christian Church. Because of his often expressed interest in certain institutions, Mr. Tsuda's family at once decided to recognize that interest by gifts of money to the following institutions: Miss Tsuda's School, the Orphanage at Kamakura, the Church at Kamakura, the Moa Gakko, the Aoyama Gakuin and the Aoyama Jo Gakuin. In the case of the latter two institutions, the fund thus contributed was at once set aside by the Trustees as the beginning of endowment funds for the respective institutions. To each of the above institutions and to Miss Tsuda's school one of nine laurel trees was given and has been carefully planted in memory of a long time friend and helper.

His funeral service, held at the Aoyama Gakuin Chapel, was one of the largest Christian funerals ever held in this country. The Rev. K. Obata, Pastor, presided, and addresses were made by Rev. H. Hirata, Dr. S. Ogata, Mr. Hikoichiro Sakurai, Rev. H. Yamaka, the chief address being by Bishop Y. Honda, who gave a keen analysis of the character, life and work of this earnest man. The floral display was unusual, even for Japan. The burial took place at Aoyama Cemetery.

DAVID S. SPENCER.

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APPENDIX.

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APPENDIX I.

SEVENTH GENERAL MEETING OF THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The Seventh General Meeting of the Standing Committee of Co-operating Christian Missions in Japan was held at the Methodist Publishing House, Tōkyō, on January 15th, 1908, beginning at 10 o'clock a.m., 25 representatives from 20 different missions or societies being present (see appended list).

The meeting was opened with devotional exercises, conducted by the chairman, Rev. G. Chapman, Rev. G. Bowles, vice-chairman, and Rev. J. B. Hail, D.D., assisting. The meeting was then declared open for the transaction of business.

The secretary reported that the minutes of the last annual meeting had been duly printed and published, after approval by the executive committee, and that copies had been supplied to members as heretofore; also that the acknowledgements of the Standing Committee had been made to the Young Men's Christian Association for courtesies received at the annual meeting, including that of the use of its rooms; and, further, that the South Japan Mission of the Reformed Dutch Church had resumed connection with the Committee through the appointment to membership of the Rev. H. V. S. Peeke; and that other changes of personnel were the following: Rev. S. L. Gulick, D.D., of the American Board Mission, in place of Rev. H. Pedley; Rev. P. A Davey, of the Disciples Mission, in place of Rev. E. S. Stevens; Rev. R. E. McAlpine, of the Southern Presbyterian Mission, in place

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of Rev. W. E. McIlwaine, and Miss A. G. Lewis, of the American Methodist Church North, in place of Miss M. A. Spencer. It was stated also that one Mission, the Cumberland Presbyterian, had been consolidated with the West Japan Presbyterian (North), but that no change in the number or personnel of representatives had taken place on this account.

The report of the treasurer was then rendered by Prof. E. W. Clement, as follows :—

Dr.

To Travelling expenses of members in attendance upon the annual meeting January, 1907		147.09
,, Contribution to the Y. M. C. A. for the use of its rooms at the last annual meeting and also for lunch		30.00
,, Secretary's expenses, including printing of minutes, circulars, etc.		9 90
,, Treasurer's Expenses		1 50
,, Expenses of editing "The Christian Movement," fifth issue		20.79
,, Printing the same		200.00
,, Printing and Mailing Week of Prayer circulars		17.89
,, Traveling expenses, Matsuda School examining committee...		5.00
,, Translations from the Japanese press... ...		100.00
,, Other expenses of Christian Literature Committee		4.00
,, Balance on hand, January 15th, 1908	General ...	136.00
	Special ...	80 18
Total		752.35

Cr.

By Balance brought forward from last report...	152.80
,, Special Donations	80.18
,, Sale of "The Christian Movement" in 1907	41.52

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„ Pro rata membership assessment...	475 00
„ Interest	2 85
Total...	752.35

The report was on motion referred to an auditing committee, appointed by the chair, consisting of Rev. R. E. McAlpine and F. Parrott, Esq.

The secretary then offered the following as the report of the Executive Committee :—

The Committee met four times during the year : on Jan. 28th, Feb. 18th and Nov. 27th, 1907, and the present date, Jan. 15th, 1908. The minutes of the last annual meeting were approved, also the report of the committee of visitation for the School for Foreign Children, which same was published in the local papers.

Drs. D. C. Greene, A. Oltmans and H H. Coates, Prof. E. W. Clement and Rev. A. Lea and the Secretary were appointed to represent the Standing Committee in the National Sunday-school Association of Japan.

The Committee on Christian literature was authorized to the limit of 100 *yen* in continuation of the work of preparing translations from the Japanese press, as carried on for the committee by Prof. F. Müller.

It was decided to invite Count Okuma to address a gathering of missionaries and visitors from abroad at the time of the Student Federation Conference in April. The invitation was accepted, and arrangements were made for holding such a meeting during the Conference week ; but the plan was not carried out owing to circumstances over which the executive committee had no control.

Credentials of representation at the World's Sunday School Convention in Rome were given to Revs. A. D. Hail, D. D., J. G. Dunlop, W. W. Prudhom and R. H. McGinnis, and the three former were present at the gathering, as was also one other from the Japan missionary community, Rev. D. B. Schneder, D. D.

And the Standing Committee and its constituency were likewise represented at the China Centennial Conference held in Shanghai, through the presence there of Drs. D. C.

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Greene, J. L. Dearing and J. P. Moore, also Revs. H. Loomis, W. B. Parshley and G. P. Pierson, with Mrs. Pierson, Miss E Hodges and Prof. E. W. Clement, to all of whom letters were issued by the Executive Committee. Special consideration was shown at the Conference to Dr. Dearing, as chairman of the Standing Committee, and to Dr. Greene, who was invited to speak at one of the sessions, a courtesy which was rendered conspicuous by the fact that the privileges of the floor and the platform were almost entirely reserved to delegates from China.

The editors of the Christian Movement were authorised to bring out the fifth issue in book instead of pamphlet form, and as editors for the ensuing year Prof. E. W. Clement and G. M. Fisher, Esq., were chosen, to act as chief and assistant respectively. The increased size of the present volume, and a corresponding increase in cost, made necessary an advance in price to seventy-five *sen* a copy, including postage, and also the revision of the free mailing list. The latter was not undertaken, however, but was recommended for action by the Standing Committee.

One other item of business was the agreement to meet the expenses of printing and circulating the program for the Week of Prayer just past, an expense hitherto shared by the Evangelical Alliance The insignificance of the amount needed was the reason for this action.

The next report offered was that of the committee on speakers from abroad. It was rendered by Rev. J. L. Dearing, D.D., in substance as follows:—

As far as actual service performed is concerned, the committee have only a meagre report to offer. It was at first expected that Dr. Charles Cuthbert Hall, the Barrows India Lecturer, would again require the committee's assistance, as on the occasion of his former visit to Japan; but as his coming coincided with the holding of the Student Federation Conference, when so many like speakers from other lands were being arranged for under the auspices of the Young Men's Christian Association, it was thought best to avoid any conflict of plans by having

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Dr. Hall's itinerary managed in the same connection. Two members of the committee, however, are also officers of the Y.M C.A., so that this transfer of responsibility was not so great as might at first appear. There were some visitors of prominence, to whose pleasure and effectiveness individual members of the committee were able to contribute; Dr. Wilbur F. Crafts, R. J. Willingham, H. W. Tilden, B. S. Whitman and H. M. Hamill, the latter a Sunday-school lecturer, all men with a message; but while the committee stood ready to do much more to the end that the widest use might be made of such brethren, the exceptional conditions above mentioned made their assistance for the most part unnecessary.

One recommendation the committee desires to make, viz., that steps should be taken to encourage the coming to Japan of religious leaders and speakers of widely recognized ability and scholarship, particularly during the summer months, when so many residents, missionaries and others, are gathered for rest and change in places like Karuizawa, Arima, Ninooka and Takayama, and the holding of conferences in these places, which could be continued elsewhere later on for the benefit of Japanese Christians.*

This recommendation was on motion adopted. During the discussion of the matter a question was raised as to the propriety of referring somewhat comprehensively, in the reports of committeees, to work done outside the range of their particular influence and activity, and it was deemed advisable by a majority vote to allow considerable latitude in this respect.

To the same purport it was agreed that the committee on statistics would do well to include in future reports such material as they might be able to collect and tabulate regarding relief work of various sorts, whether or not conducted by church or mission agencies. The opinion was held that such effort was contributory to the general

* The visit during the past year of the Keswick missioners, Messrs. Litchfield and Mantle, is remembered with gratitude by many.

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moral and Christian movement, and was therefore deserving of recognition by the Standing Committee, and worthy to go on record in its minutes and published transactions. This decision was reached in a discussion following the statistical report which was rendered by Rev. H. M. Landis, the Committee statistician and chairman of the statistical committee. The report having been printed in full in the Appendix to the Christian Movement, it was taken as read. The missionary directory, as there given, was also alluded to as part of the work of the statistical committee.

The Committee on Christian literature was next to report, and offered the following, through its secretary, G. M Fisher, Esq.

During the past year the review of the Japanese press has been continued in the *Japan Evangelist* and has elicited a number of appreciative comments. We request a continuation of the appropriation of *yen* 100 for this important service

The Committee has made arrangements to have Prof. W. F. Adeney's "Theology of the New Testament," one of the series edited by Dr. Marcus Dods, translated into Japanese. The translation of Bruce's "Apologetics" has been postponed for the present. We wish to direct attention to the excellent works which have appeared in Japanese during the year, among which may be mentioned, "The Times of Jesus" by Seidl, translated by President Harada; "Sermons" by Bishop Honda; Prof. Stevens' "Teaching of Jesus," Dr. Hall's "Christian Experience," Atkin's "The Cradle in the Kingdom"; "The Church of Christ," by a Layman; "The Life of General Booth" by Yamamuro; "The Addresses of the World's Student Christian Federation Conference"; Rev. T. Tomeoka's "The Uplifting of the Shin Heimin (former Eta)"; "The Twentieth Century Sunday School" by Rev. N. Tamura; "The Teaching of Jesus" by Miyagawa and Makino; Learned's "Commentaries" on St. John and 1st Corinthians; "The Christian View of God and the World" by James Orr, translated by T. Tanaka; H. C. Trumbull's

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"Teachers and Teaching," translated by S. Sakurai and Mrs. Coates, and the "Annotated New Testament" by Rev. Geo. P. Pierson.

One of the functions of the committee is to receive and communicate information as to books which are being translated into Japanese and to give suggestions as to the comparative value of the same and that also of translators. The committee has not been called upon to act in such a capacity, however. While conscious of personal limitations in this direction, they feel nevertheless that, if they are to render the highest service to the cause of Christian literature they should be faithfully informed whenever work of this kind is taken up. One case of duplicate translation has come to our notice, too late to be prevented, and another of a proposal to translate a book that had already been twice rendered into Japanese!

The committee believe that a descriptive catalogue of the best Japanese tracts and booklets is a great desideratum, but that to prepare one would be a task calling for much labor as well as a carefully trained judgment, and the collaboration of Japanese as well as missionary experts. The selection of the best 200 or 300 Japanese tracts and booklets would no doubt involve the rejection of as many more, so that the task is also a delicate one; but unless some such selection were made, the catalogue would not be of the highest value to those who are unable to read Japanese for themselves The committee feel that such a catalogue could not be satisfactorily prepared unless it had at its disposal at least *yen* 80, for the remuneration of the Japanese who would be asked to assist, and it therefore requests that this amount be placed at its disposal.

The recommendation of the committee was on motion adopted, subject to the availability of funds, which latter was referred to the Executive Committee for decision.

No report was forth coming from the committee on educational and eleemosynary work, the chairman for both sections being absent, one of them in America; but an article in the Christian Movement from the pen of Dr. J. H. Pettee on the latter subject was suggested as constituting

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a sufficient report, and was accepted as such by the Standing Committee.

It was decided to amend the by-law touching the work of this double committee, so as to divide it into two, one for education and one for eleemosynary work, the change to take place immediately.

The next and final report of the standing sub-committees was that on co-operative evangelistic work, and was rendered by Rev. E R. Miller. It dealt especially with the Student Federation Conference, held in Tokyo in April, quoting copiously from the records already published concerning that gathering and the evangelistic effort which followed it, as the bands of visiting delegates, a dozen or more, went out in all directions throughout the country, bearing the message of the Cross, and demonstrating the essential world-unity of Christian believers. The impression made upon the nation in favor of Christianity was believed to be far-reaching and profound, and wholly unique as compared with any other single event in the history of Christian propagandism in Japan.

The report touched also upon the work done in connection with the Tōkyō Exposition in the spring and summer, when missions and churches and schools, irrespective of denominational lines, made known the truths of the gospel to many thousands of people.

With this effort, as with that of the student body and its friends and supporters, the committee could claim to have had no direct connection, save as individuals; and yet it could not forbear to recall the narrative for the evidence it afforded of the co-operative and union spirit in the service of the Master that is coming more and more to obtain, as time passes.

After the appointment of a committee on nominations, consisting of Revs. H. V. S. Peeke, D. C. Greene, D. D., C. Bishop and the secretary, the morning session was brought to a close with the benediction as pronounced by Dr. Greene.

At two p. m. the Standing Committee reassembled in open session with the vice-chairman, Rev. G. Bowles, in

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the chair. A considerable number of visitors were present. The meeting was opened with singing, and with prayer by Rev. S. L. Gulick, D. D., after which the annual address was delivered by the chairman, Rev. G. Chapman, on the subject, "Steps Toward a Common Theological Basis." The address was listened to with earnest attention, and at the close it was on motion decided to give it the usual publicity, should the author consent, under the auspices of the Standing Committee. The Executive Committee was instructed to act as the medium for giving effect to this decision.

The public session was then concluded with prayer by the Rev. J. C C. Newton, D.D. A short interval followed, when the sittings of the Committee were resumed for the transaction of business.

The first item was a report by Dr. D. C. Greene on behalf of the special committee empowered to make arrangements for holding a Jubilee Christian Conference in the year 1909. The report was as follows and was on motion adopted :—

1. The celebration of the fiftieth anniversay of the beginning of Christian work in modern Japan shall be held in 1909 under the joint auspices of the Japanese Christians, as represented by the Evangelical Alliance, or the Federation of Churches, and of the missionary bodies, as represented by this Standing Committee.

2. The general plan presented at the last session of the Standing Committee is approved, subject to change by a General Committee of Arrangements, to be constituted as follows.

3. A committee of eleven (11) shall be appointed, to constitute, with a committee of eleven (11) Japanese, to be appointed by the Evangelical Alliance, the General Committee of Arrangements for the celebration.

4. The committee of eleven (11) shall be appointed by the Executive Committee of the Standing Committee, in consultation with such other representative missionaries as they may invite to assist them.

Dr. Greene spoke further regarding the last issue of the

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Christian Movement, explaining the plan on which it had been constructed and the considerable delay in its appearance, which he ascribed to the change in form and to certain difficulties he had been unable to overcome. The Committee expressed by a unanimous and rising vote its appreciation of the very great efforts which Dr. Greene had put forth in connection with this and the several past issues of the periodical.

A proposal to enlarge the editorial staff of the Christian Movement to three, a chief editor and two assistants, was referred with power to the incoming Executive Committee. The recommendation of the retiring Executive Committee, that the free mailing list for the Christian Movement be revised with a view to abridgement, was then taken up, and after discussion it was resolved to refer the preparation of a new and general, i.e., undenominational list, to the incoming Executive Committee, but to limit the number of free copies to members to one each, and of copies at half price to five, the latter for use in supplying Board secretaries and denominational papers and theological seminaries. The Executive Committee was however directed to propose to the various home Boards, either directly or through members, that copies be procured by them for free distribution among their several constituencies, such copies to be furnished by the publisher, either at cost or slightly above it, as Executive Committee should determine.

The interest of the Standing Committee in the Japanese Language School, conducted by Mr. I. Matsuda, was again manifested, as formerly, by hearing the report of the committee of advice appointed a year ago and by the cordial adoption or reaffirmation of its recommendations. The report was as follows, as presented by Dr. H. H. Coates :—

TOTAL ATTENDANCE.

	January to March	April to June	October to December
Classes...	5	5	6
Students	26	21	30
Teachers	4	3	3

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DIVIDED: A. AS TO NATIONALITY.

Americans	16	Russians	4
English	4	Finns	4
Canadians	5	Australians...	3
Germans...	2	Dutch	1
French	1		

B. AS TO OCCUPATION.

Missionaries	20	Diplomats	4
Military officers ...	4	Salvation Army Officers	3
Business men	4	Others	3

Seven students have successfully passed the examinations prescribed and none have failed. Mr. Matsuda has nothing new to request of the Standing Committee, but would like to repeat the following requests made in former years:—

1. That the respective Missions would kindly notify him during the summer of such missionaries as purpose entering the school in October.

2. That the Missions give permission to those of their number who attend to remain in the school for at least one year.

3. That the Missions send all their new missionaries to the school for a period of not less than one year.

4. That representatives of the Missions pay frequent visits to the school to observe its methods and working.

5. That missionaries in attendance at the school be excused as far as possible from other work.

The committee bespeaks the continued support of the several Missions for this school, which it believes provides unique facilities for the study of the Japanese language.

This committee of advice was on motion continued, as consisting of the following: Drs. H. H. Coates and D. C. Greene and M. N. Wyckoff.

The standing and prospects of the School for Foreign Children in Tōkyō was also accorded the usual reference. Attention was called to the words of commendation for the enterprise appearing in the Christian Movement, and

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the nomination of a new committee of visitation was referred to the nominations committee. The names of Rev. A. Lea, A. T. Howard, D. D. and S. W. Hamblen were subsequently presented, their election following in due course.

It was resolved to appoint six delegates again, as heretofore, to represent the Standing Committee in the National Sunday-School Association of Japan, and the same method of appointment as in the previous case was adopted, with the result that Revs. Arthur Lea, H. H. Coates, D. D., A. T. Howard, D. D., H. K. Miller, W. C. Callahan and the secretary were chosen. The secretary made a statement regarding the work and purposes of the Sunday-School Association, and the Missions were on motion recommended to contribute to its support in such measure as may be severally possible for them and as the needs of the organization may require.

The Standing Committee was reminded of the first regular meeting of the Federated Churches of America, to be held next autumn in the city of New York, and since its own aims and those of the Federation are in large measure similar, it was resolved to invite Dr. D. C. Greene to be present at the New York meeting with a view to occupying such place in connection with it as might be accorded to visitors from abroad. F. Parrott, Esq., was on motion similarly accredited to the Conference of Free Churches to meet shortly in England.

The following action was then taken on the subject of Japan's speedy evangelization. It was resolved that since large sections of the country and large special classes of the population are still practically untouched by the Gospel message, the Standing Committee affirm its belief in the duty for all Christians of increased evangelistic activity, in the direction especially of these untouched classes and sections.

The auditing committee reported that it had examined the treasurer's accounts and found them correct.

The committee on nominations then presented its report, consisting of the following list of names for officers and

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members of standing sub-committees, and the list was approved as a whole, secretary casting the ballot.

For Chairman, Rev. H. H. Coates, D. D.;
„ Vice-Chairman, Rev. C. H. Shortt;
„ Secretary Rev. T. M. MacNair;
„ Treasurer, Rev. Charles Bishop;
„ Statistician, Rev. H. M. Landis;
„ The Committee on Christian Literature:
Revs. S. L. Gulick, D D, J. C. C. Newton, D. D., W. Imbrie, D. D, G. Chapman, F. G. Harrington and Prof. F. Müller;
„ The Committee on Co-operative Evangelistic Work:
Revs. E R. Miller, R. E. McAlpine, C. T. Warren, J. D. Davis, D. D., and Bishop M. C. Harris, D.D;
„ The Committee on Speakers from Abroad:
Revs. J. L. Dearing, D. D, D. B. Schneder, D. D., and J. C Davison, D. D., and G. S. Phelps, Esq;
„ The Committee on Eleemosynary Work:
Revs. U. G. Murphy, J. H. Pettee, D. D., and I. H. Correll, D. D.;
„ Committee on Educational Work:
Revs. A. Pieters, and G. Chapman, M. N. Wyckoff. D. Sc., and Miss A. C. Macdonald;
„ The Committee on Statistics:
Revs. H. M. Landis, D. S. Spencer, S W. Hamblen, and H. Loomis, and
„ The Executive Committee:
Revs. D C. Greene, D.D., J. L Dearing, D.D., A. T. Howard, D.D., C. Bishop, C. H. Shortt and T. M. MacNair.

A resolution of thanks to the Methodist Publishing House for the use of its room during the day, as well as at various times during past years by the Executive Committee, was next adopted, and the treasurer was directed to pay the sum of 15 *yen* for the same.

The Executive Committee was on motion empowered to fill any vacancies that might occur before the next annual

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meeting and to make arrangments for holding the next meeting at the usual date in 1909, viz., on the Wednesday nearest the middle of January.

The minutes were referred to the executive committee for approval, pending publication, as heretofore, in the *Japan Evangelist* and the next issue of the *Christian Movement.*

The meeting then adjourned.

T. M. MACNAIR, Hon. Sec.

Roll of the Standing Committee and of the Co-operating Missions, January, 1908:

American Baptist Missionary Union,
Prof. E. W. Clement * (F),
Rev. J. L Dearing, D.D.* (F);
American Board,
Rev. D. C. Greene, D D.* (F),
Rev. S. L. Gulick, D.D.* (F);
American Christian Convention,
Rev. A. D. Woodworth * (C);
Bible Societies,
F. Parrot, Esq.* (C);
Church Missionary Society—Central Japan Mission,
Rev. G. Chapman * (F),
Rev. A Lea * (F),
Missionary Society of the Church of England in Canada,
Rev. C. H. Shortt * (C);
Disciples of Christ,
Rev. P. A. Davey * (F);
Evangelical Association,
Rev. S J. Umbreit * (C);
Methodist—Canadian,
Rev. H. H. Coates, D.D.* (F),
Miss I. M. Hargrave * (F);
Methodist Episcopal—U.S.A., North,
Rev. C. Bishop * (F),
Miss A. G. Lewis (F);
Methodist Episcopal—U.S.A., South,
Rev. J. C. C. Newton, D.D.* (F);

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Methodist Protestant,
Rev. U. G. Murphy (F);
Presbyterian—U. S. A., North (East Japan),
Rev. T. M. MacNair * (F);
Presbyterian—U. S. A., North (West Japan),
Rev. G. W. Fulton * (F),
Rev. J. B. Hail, D. D.* (F);
Presbyterian—U. S. A., South,
Rev. R E. McAlpine * (F);
Reformed—Dutch (North Japan),
Rev. E. R. Miller * (F);
Reformed—Dutch (South Japan),
Rev. H. V. S. Peeke * (C);
Reformed—German,
Rev. H. K. Miller * (F);
Society of Friends, Scripture Union, &c.,
Rev. G. Bowles * (C);
United Brethren,
Rev. A. T. Howard, D. D.* (C);
Woman's Union Mission,
Miss S. A. Pratt (C);
Young Men's Christian Association,
G. M. Fisher, Esq.* (C);
Statistician,
Rev. H. M. Landis.*

The following persons were also present as members of sub-committees:

Rev. S. W. Hamblen, American Baptist Missionary Union;
Rev. Wm. Imbrie, D. D., Presbyterian—U. S. A., North (East Japan);
Rev. H. Loomis, American Bible Society;
Rev. D. S. Spencer, Methodist Episcopal—U. S. A., North (business agent of the Committee); and
Miss A. C. Macdonald, Young Women's Christian Association.

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* Present at the meeting. (F) Full member. (C) Corresponding member.

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APPENDIX II.

RICE HARVESTS.

According to the investigations made by the Department of Agriculture and Commerce, the climatic conditions were somewhat unfavourable during the rice-planting season last year, so that great anxiety was felt for the crops. But from the middle of July the weather improved, and was more favourable to the growth of the cereal, and although some damage was done to the crops by the great storms during the end of August, there was a harvest of 49,052,065 *koku*. If a comparison be made with the harvest of the preceding year (1906), there is an increase of 5.9 per cent., and with that of a normal year (43,865,849 *koku*), there is an increase of 10.5 per cent. The following are the figures for the last ten years together with the figures for import and export of rice.

Year	Harvest. *koku*	Export. *koku*	Import. *koku*
1898	47,387,666	720,097	678,501
1899	39,698,258	871,534	660,237
1900	41,466,422	253,563	914,792
1901	46,914,434	520,617	1,244,775
1902	36,932,266	507,695	1,803,629
1903	46,473,298	328,974	4,864,962
1904	51,430,221	308,439	5,892,714
1905	38,172,560	208,074	4,638,365
1906	46,302,530	244,463	2,440,463
1907	49,052,065	201,115	2,708,106

Japan Chronicle.

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APPENDIX III.

JAPAN AND THE UNITED STATES.

The American missionaries resident in Japan have taken a step which will be hailed with deep satisfaction by every lover of peace and good will among nations. One hundred and sixteen of the more promiment among them, representing more than twenty Christian organizations in the United States, have put their names to a document, reproduced elsewhere, with a view to removing "misunderstandings and suspicions which are tending to interrupt the long standing friendship" between Japan and America. In that document they bear testimony, among other things, "to the sobriety, sense of international justice, and freedom from aggressive designs exhibited by the great majority of the Japanese people, and to their faith in the traditional justice and equity of the United States." They also record their "belief that the alleged 'belligerent attitude' of the Japanese does not represent the real sentiment of the nation." Living, as they do, among our people in daily and close touch with them, and free as they are from the taint of political ambitions and interests, the testimony of these men concerning our national sentiments carry far more weight than that of professional journalists or even of accredited Ambassadors. And their testimony in this instance is strong, unreserved and convincing. If there be any lingering doubt among the thoughtful section of the American people about the sentiment of our nation toward them, we have no doubt that it will be dispelled by the remarkably clear and unanimous testimony of these hundred and sixteen representative American missionaries in Japan.

By taking this wise and opportune action, they have earned the commendation of all lovers of peace and the lasting gratitude of the Japanese. We feel grateful to them because of their noble exertions in behalf of peace

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which we all so ardently desire, but more particularly because of the fearless and unhesitating manner in which they bear witness to our friendly sentiments to the United States. Nothing could be more painfully regrettable to a self-respecting nation than to be persistently described as thirsting for the blood of a people toward whom it entertains nothing but feelings of the most cordial kind. That is exactly what has happened to the Japanese, whom a section of the American Press has systematically represented as wanting to fight the Republic. We hope and trust that the opinion recorded in so influential a manner by practically the whole body of American missionaries in Japan and which will be placed before the whole American public, will go far in removing the false impression which prevails among a section of the American people concerning our sentiment and attitude

This is, as far as we can remember, the third time during the past forty years that American missionaries in Japan have taken public action in connection with important international questions, and in each instance their action has been of a character to do credit to their calling and to enlist the heartiest gratitude of the people among whom they have for the time being cast their lot. The first instance was in connection with the abolition of the system of extra-territorial jurisdiction. While Japan was struggling hard for the abolition of that offensive institution and long before the justice of our aspirations had been practically recognized by any of the foreign Powers, it was these preachers of the Gospel that publicly recorded their sympathy with us and openly endorsed the justice of our claims. The next important occasion when they exerted their powerful influence in the interests of international justice and humanity, was during the late war with Russia. When cowardly attempts were made by mischief-makers in Europe to create prejudice against us on the score of religion and race, these missionaries did not hesitate to take infinite pains to set the Occidental public right on these points. For their noble and beneficial interference on these important occasions they

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have earned our most sincere appreciation and gratitude, and their latest interference on behalf of peace between their country and ours will be thankfully remembered to their everlasting credit. *Seoul Press.*

APPENDIX IV.

JAPAN'S FINANCIAL POLICY.

Baron Sakatani, ex-Minister of Finance, on March 31, delivered before the Economic Association a speech of importance concerning Japan's financial policy. It is interesting to note, in this connection that, twenty-five years ago, on graduating from the Tokyo Imperial University, the young Mr. Sakatani entered the service of the Finance Department, and that, without a single break for a quarter of a century, he maintained his connection, rising from one post of importance to another until he reached the portfolio of the Department. The following is an outline of Dr. Sakatani's address:

"During the twenty five years of my official career many events took place, coming under my purview; I do not say under my direction, for I had my seniors and predecessors. But I was the only one to remain connected with the Finance Department throughout those twenty five years, and I propose to dwell somewhat on the financial views consistently adhered to during the time I was in office. In the Restoration days the economics of the country were in a state of infancy; but nevertheless, very numerous were the urgent matters that called for adjustment as state undertakings. In 1873 the present Marquis Inouye and Baron Shibusawa severed their connection with the Government, leaving behind their famous joint representation on the economic condition of the country. They contended that the people were yet defective in economic power and that it was important for the Government to exercise proper judgment in deciding

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the order in which to take in hand the different national undertakings, so that their carrying out might be in keeping with its actual economic capacities. The stand taken by the two men was not necessarily a negative one; but it was discountenanced by Princes Ito and Yamagata and most of the other statesmen in power. These statesmen held that, although more or less economic and financial difficulties might be experienced, it was urgent that, all undertakings pertaining to the system and regulations of administration should be brought to a state of perfection as speedily as possible. For nearly forty years, since then, not a day has passed, it may be said, without this controversy being repeated. Let it be the compilation of the Budget; it was not unnatural that when both sides could not be made to balance, there arose political agitations. But it has always been the surrounding circumstances that have brought the controversy to a decision. If the case were that of observing economy in an overflowing exchequer, there would be no need for financeering. But those in charge of the country's finances are generally called upon to accomplish most effective financing with a pinched purse, and the result is that they, in spite of themselves, drift to a policy of centralization. Take the case of the Yusen Kaisha or of the Bank of Japan. They have been placed under Government protecton with the expectation that they may develop power and influence, enabling them to hold their own in the world's campetition. Such is the policy followed by the Government all along. If another policy had been pursued encouraging the rival existence of small companies and small banks, and the economic development of this country would have never been as successful as we see to-day. The good or evil of the "trust" or centralization policy should all depend on times and circumstances. Everybody recognizes the desirability of lightening the people's burdens, and of leaving the tobacco and salt businesses in private hands, if only they could be so left. Not only that, but all would like to see the removal of those levies known as bad taxes. But no

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amount of argument in support of these desires will do any good until there is forth coming a definite and workable plan to make up for the deficit of revenue.

To-day the general tendency of the world is to guarantee peace by means of alliances and covenants. As for the establishment of the Court of Arbitration, it may be said to be an expression of an idea long cherished by mankind. In these circumstances, it goes without saying that this country should strive to be always possessed of substantial power to enable it to remain as it has been in the past, an influential factor in bringing this idea to its full realization. Once we lose this power, all our international alliances and agreements will go to pieces. It follows that our financial policy in the future as in the past must need be built on a basis that takes into full consideration the world circumstances and tendencies. One is apt to say too that, when the country went to war with China, it adopted a plan of redeeming the war disbursements in 25 years; that a similar plan for the work of Restoration fixed the period at 38 years; that only three years were allowed for reimbursing the expenses of the Russo-Japanese war; and that, therefore, the finances of the country should now have returned to what they were in the ante-war days. To argue matters from such premises would be as useless as counting the age of a dead child.

In conclusion I should not forget to remark that the gradual rise in prices in recent years comes largely from the frequency with which changes have been effected in our currency system and must not be ascribed solely to the financial policy of the Government. As for the question of time transactions on shares and stocks, the point does not seem to be well taken to argue that the abolition of the practice will diminish the speculative spirit. The important thing is to devise such measures as would assist exchanges to fully develop and maintain the really beneficial side of these institutions.

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APPENDIX V.

A GAP IN CHRISTIAN EDUCATION.

The chain of Christian education in Japan stretches without a break from the kindergarten to the college. There are in addition theological and Bible schools. When the higher departments now projected by several schools have been opened, it might seem at first blush that the only important link lacking would be a Christian university. But a closer examination will disclose another broad gap.

The scope of Christian education in Japan is no doubt as broad as in any Oriental land. It has conceived its mission to be not only to create preachers and Bible women, but to work less directly, sending out Christian home-makers, teachers, merchants and officials who should leaven their homes and offices with the spirit of Christ. Few would question that this indirect diffusion of Christianity has been a potent and indispensable factor.

But noteworthy as the breadth and efficiency of the Christian educational program have been, equally noteworthy is the area which has been overlooked, namely, the industrial and technical classes. The Church in the West, as here, is standing dazed before the problem of the industrial classes. With the extremely rapid industrialization of Japan and the birth overnight of whole classes of workers, the problem is likely to become acute in Japan in the near future. The Christian forces cannot afford to leave a constantly growing majority of the people out of account.

Yet to-day what comprehensive or aggressive means is the Church using to touch the artisans in the factories, textile, ceramic, paper, wood-work; railway, shipbuilding, telegraph, mining and electrical mechanics; bookkeepers, stenographers and commercial experts; teachers of other subjects than English, such as natural sciences, physical

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culture, pedagogy, agriculture and sericulture? The skilled artisans, and the leaders in all these lines are being produced under non-Christian auspices, and no agency of the Church, either educational or religious, is deeply touching them.

The conclusion is unescapable: Christian industrial schools should be established.

There is not only room but urgent need for a chain of such Christian schools, well equal to any in the Empire. The Japanese educational authorities would welcome them. Recently when a high official in the Department of Education was asked why the Department seemed to look with indifference upon Christian schools, he replied, in effect: "The trouble is they are just flooding the market with more literary trained youth who can't do anything in particular well. We have too many such already. Let the Christian schools turn their attention to technical lines and they will command our grateful support." The Government policy is proof of these words, for during the past five years it has so emphasized technical education that such schools have increased from 387 to 3017. But still this number is inadequate.

If concrete evidence of the need be sought, consider the fact that in 1905, out of 20,800 men who were examined for admission to the five Government high schools of Tokyo, the normal, commercial, technological, foreign language, and University preparatory (Koto Gakko), only 552 could be admitted. Of the remainder, a majority probably swelled the army of men studying aimlessly by themselves or in special schools, in hopes of passing the examination the next year or of drifting into some nondescript employment. The deduction from this fact, as Dr. Nitobe pointed out to Mr. Hibbard, is not that more literary or law colleges should be opened,—for on most of the 20,000 such an education would be wasted—but that more technical and industrial schools should be established. A director of the South Manchurian Railway recently remarked: "We have any number of applicants for employment, but they usually know only law or politics or

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literature, and two or three good lawyers are all we need. What we do want badly is a large number of mechanics and engineers and they aren't to be had."

Why should not one or two of the existing Christian schools be converted and expanded into a first-class technical school? Rikkyo Gakuin has opened a promising commercial department, and it is to be hoped that others will do likewise and that either it or other Christian schools will add technical courses. It would cost much more, but it would attract gifts from men in Japan and abroad who are moved by facts. It would call for a large, highly trained force of Christian teachers, but they could be secured if decently paid, for there are a number of such Japanese in Japan and abroad who would be drawn by such a plan. It would not turn out many preachers, but it would put Christian foremen into factories, Christian teachers into normal and technical schools, Christian engineers into mines and railways, Christian business men into offices and consular posts. It would raise up what is equally important with the ministry, a body of practical, productive laymen for the support and extension of the Church of Christ The present pillars of the Church are mostly lawyers, teachers, farmers and merchants. This broader program of education would in a generation or two add strong new pillars from the men of action in these at present untouched arts and industries.

It took prophets and martyrs to inaugurate women's education, but this opportunity calls for naught but determination and courage. What Christian general will occupy this rich territory in the name of the King?

Galen M. Fisher.

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APPENDIX VI.

EDUCATIONAL REVIEW OF PAST YEAR.

The New Year's number of the *Kirisutokyo Sekai* is devoted to a lengthy review of the past year, religious, educational, literary and political. Mr. Uchigasaki Sakusaburō's article on Education in 1907 concisely draws attention to various steps of progress in the educational world in 1909. Unusual activity was displayed by the Department of Education last year, says Mr. Uchigasaki. It will be remembered as a year of reforms and development. I. *There was the increase of Universities.* Mr. Furukawa, the well known Ashio capitalist, having contributed 100,000 *yen* towards the establishment of two universities, it has been decided to locate one of these in Sendai and the other in Sapporo, and building has commenced in both places. II. *There has been a great increase in High Class Technical Schools* (*Koto Semmon Gakko*) It has been decided to establish the following schools in the places mentioned below:— (1) A High Class Female Normal School, in Nara; (2) A High Class School of Forestry and Agriculture, in Hiroshima; (3) A High Class Commercial School, in Otaru (Hokkaidō); (4) A Medical School, in Niigata; (5) A High Class Industrial School, in Yonezawa; (6) A High School (Sericulture?) in Nagoya. III. *There has been a change in the Primary School rules, extending the course to 6 years* (an increase of 2 years.) IV. *The rules applied to Normal Schools have been revised.* The principal alterations are (1) The creation of a new department for instructing the graduates of Middle Schools and others who wish to become teachers in Primary Schools. The course for men extends over one year and that for women over two years. (2) The course for ordinary students in Normal Schools has been reduced to seven years for men whose expenses are paid by the State and to five for women who are thus supported, and

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to three years in the case of all who pay their own expenses. V *The establishment of Councils of Middle School Directors all over the country.* The object of this is to facilitate the interchange of views between Directors and to enable them to advise the Department of Education in respect of changes that are needed in the organization of Middle Schools There is a prospect on foot for increasing the salaries of Primary School teachers. Unless this step is taken, it will be quite impossible to find the requisite number of teachers for country schools, Altogether the educational outlook, says Mr. Uchigasaki, is more hopeful than it has been for many years past —*Mail.*

APPENDIX VII.

JAPAN AND AMERICA.

Text of the Arbitration Treaty.

His Majesty the Emperor of Japan and the President of the United States of America, taking into consideration the fact that the High Contracting Parties to the Convention for the pacific settlement of international disputes, concluded at The Hague on the 29th July, 1899, have reserved to themselves, by Article XIX. of that Convention, the right of concluding Agreements, with a view to referring to arbitration all questions which they shall consider possible to submit to such treatment, have resolved to conclude an Arbitration Convention between the two countries, and for the purpose have named as the Plenipotentiaries, that is to say :

His Majesty the Emperor of Japan, Baron Kogoro Takahira, Shosammi, Grand Cordon of the Imperial Order of the Rising Sun, His Ambassador Extraordinary and Plenipotentiary to the United States of America ; and

The President of the United States of America, Elihu Root, Secretary of State of the United States of America ;

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Who, after having communicated to each other their Full Powers, found to be in good and due form, have agreed upon and concluded the following Articles:—

ARTICLE I.

Differences which may arise of a legal nature, or relating to the interpretation of treaties existing between the two Contracting Parties, and which it may not have been possible to settle by diplomacy, shall be referred to the Permanent Court of Arbitration established at The Hague by the Convention of the 29th July, 1899, provided nevertheless, that they do not affect the vital interests, the independence, or the honour of the two Contracting States, and do not concern the interests of third Parties

ARTICLE II.

In each individual case the High Contracting Parties, before appealing to the Permanent Court of Arbitration, shall conclude a special Agreement defining clearly the matter in dispute, scope of the powers of the Arbitrators, and the periods to be fixed for the formation of the Arbitral Tribunal and the several stages of the procedure. It is understood that such special agreements will be made on the part of the United States by the President of the United States and with the advice and consent of the Senate thereof.

Such agreements shall be binding only when confirmed by the two Governments by an Exchange of Notes.

ARTICLE III.

The present Convention shall remain in force for the period of five years from the exchange of the ratifications.

ARTICLE IV.

The present Convention shall be ratified by the High Contracting Parties, and the ratifications thereof shall be exchanged at Washington as soon as possible.

In witness whereof, the respective Plenipotentiaries have signed the present Convention, and have thereunto affixed their seals.

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Done at the City of Washington, in duplicate, this fifth day of the fifth month of the forty-first year of Meiji, corresponding to the fifth day of May, one thousand nine hundred and eight.

[L. S] (Sgd.) K. TAKAHIRA.
[L. S.] (Sgd.) ELIHU ROOT.

APPENDIX VIII.

THE EVANGELIZATION OF JAPAN.

In the *Fukuin Shimpō* for February 13 there appears the following editorial signed "N. O." :—

ON EVANGELIZATION.

It strengthens our hearts much to see that the evangelization of our country is advancing more and more year by year. This year especially, plans for evangelization have sprung up everywhere, such as the special meetings* of the Methodist and Congregational churches and of the Church of Christ in Japan. Evangelistic circles are active and glowing with fervor, so results worthy of note may be expected At such a time it is not an idle thing to express our own restricted view of the spiritual condition of the nation. Evangelization is like a war, and knowledge of the enemy is one of the essentials of strategy. Nothing is to be accomplished without first knowing the condition of the enemy.

A PREGNANT NATION.

Having long been pregnant, our nation is now about to bring forth something new. The self-consciousness of our nation was first awakened as a result of the victory in the China-Japan war ; it grew brighter after the Boxer Affair;

* *Taikyō Dendō* and *Shūchū Dendō*, literally "Great Attack Evangelization" and "Concentrated Evangelization."

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and now, after the recent victory, it is shining with its greatest brightness. With every report of a victory by land or by sea the nation rejoiced, and in the rejoicing the problem of the national character was brought into prominence by men of experience (*Shikisha*). Their voice is not heard now but the people have not forgotten the problem. Some go to Zen and others run to Divination (*Yōmei*); some expound Bushidō and others speak of "aspiration" and "the strenuous life" (*funtō*). Among all these, there is not one who does not express the spiritual need and striving of the nation.

While we regret that the time of the complete moral awakening and revival of the nation has not yet come, yet no one can fail to observe that a unique spirit is moving in this nation among the people who are dissatisfied with the present condition, and are seeking vaguely for something. Something new is coming to birth in our nation and the pains have already begun. In the markets in the homes, in the schools, everywhere, a voice echoes, telling of the need of religion. The true religious motive, and yet the condition, is one that is capable of being raised to a higher plane. Paying due attention to the situation, those who are Christians must develop and elevate this tendency.

The Mature Spirit.

That which we must specially bear in mind is that Christianity in our land has passed through some forty years' history; and that during this long period under the influence of Christianity not a few spirits have been matured by its power. Examination of the catechumens and inquirers whom we have received lately shows that many of them have Christians among their parents or relatives, and that they themselves have frequented the churches, or else that at least they have been taken to hear preaching by their friends. There are few among them who for the first time cross the threshold of a church.

They do not go to church to hear explanations of how to enter or join a church. They come desiring to touch

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the real essence of faith. How great will their disappointment be, if, when they have come to church to be introduced into the room of religion, they are kept waiting in the entrance with long explanations!

Recently at a certain place we heard a man of that region speak on the relation between Bushidō and Christianity. These things are heard repeatedly, and five years ago such talk about the efficacy of Christianity might have attracted attention, but nowadays we feel that the demand of the people has advanced beyond this point and that such an arrow falls wide of the mark. The evangelization of the present day needs to be a hand-to-hand fight, an attack on the soul, a display of the realities of faith.

The Vocabulary of the Pulpit.

The vocabulary of the pulpit was formerly unintelligible, unless explained, but at present no need of explanation is felt. There are not a few words first used in the churches which are now current among the people. For example the word "self-sacrifice" (*kenshin gisei*) is much used to inspire the kinghtly spirit in the people at times of national crises. The word is not only known even by the most uncultured, but it sounds in the bottom of their hearts, carrying with it a sense of moral passion. Such examples, if all counted, might not be few. Students especially, on account of their familiarity with Christian words and ideas through their study of Western literature, are able to understand well the vocabulary of the pulpit.

Buddhism has struck its roots far and deep in the nation, and yet from the standpoint of the intelligibility of its vocabulary Christianity ranks above Buddhism. The Christian vocabulary of our language is still far from complete; complaints are made of its imperfections in the expression of ideas; but there is no fear lest the words should not be understood, for even the utterance of profound Christian experience is understood by many of the hearers. This fact gives great facilities in evangelization and will result in the great advance of the present age.

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The Regret of To-day.

The spiritual preparation of our nation for the reception of Christianity is ripening year after year. We wish to believe that in evangelization this year is better than last, that next year will be better than this, and so on, each year showing an advance on the preceding one. We are extremely optimistic about the Christianization of our country. Our only regret has reference not to the outward but to the inward. We are lacking in sincerity, in warmth, and lacking in religious experience. This we regret, and we fear that we may not be able to satisfy the needs of the nation. *Japan Evangelist.*

APPENDIX IX.

THE CHRISTIANIZATION OF JAPAN.

By Dr Inazo Nitobe.

Over the still small voice working wonders in our midst are heard two loud cries,— "Christ for Japan" and "Japan for Christ." The Christianization of Japan and Japanization of Christianity are the shibboleths of the two parties equally interested in the spread of Christianity and the rise of Japan, but unequally convinced of the Church and the State, a religion and a nationality.

Around the banner—Japan for Christ—rally those to whom Christianity is—at least theoretically—all in all; to whom there is nothing worthy of considering by its side, who would erase all national barriers, for whom the Kingdom of God as yet but dimly surmised is the objective point aimed at. The other side, with whom the war cry is "Christ for Japan," consists of those at the end of whose mental vista stands the glory of the Island Realm. The view points of the two parties differ on the fundamental conception as to the relative importance of the abstract and

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the concrete, the principle and the practice, the ultimate and the immediate.

It is easy to see which party has the broader outlook, and if breadth is the criterion of superiority, it is easy to see which will win the palm. The advocates of the Christianization of Japan have certainly all the theoretical advantages which promise final triumph. The Religion of Jesus has by no means exhausted its resources or its energy. Even were it wiped out by some diabolical fiat, inertia alone would carry on its work for some centuries to come. The question for Christian believers in Japan is not whether they should pay tribute to the state and not to the Church, not whether they should serve the earthly more than the spiritual master—but whether they cannot contribute in mites or talents to the celestial treasury through the fiscus of the Mikado, or serve their Lord and Master by ministering to the needs of their country. A Christian and a patriot are not irreconcilable in one person. Neither the state nor the nation is, as anarchists claim, the handiwork of the Evil One. Human aggegations, especially those bound by moral ties, are divine institutions destined to work out the Divine will.

Christendom,—the prospective answer to the prayer "Thy Kingdom come"—the highest conceivable ethical aggregation, can, I believe, be realized, by men trained by lower forms of aggregation, by those who in the family have felt a father's love, or in a village tasted something of the communion of kindred minds, or in national affairs known impulses reaching out towards millions of their fellow men.

In the present stage of the moral development of mankind, the political institution of the nation is the highest form attained. Any scheme that transcends national ideals and interests, can be realized, not by destroying but by enlarging them.

Look at the very ones who maintain that Christianity being an universal religion ought to be embraced by Japan. Where is the proof that Christianity is universal, that the God of Christians is no respecter of persons or races? What evidence can you educe of the superiority of

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Christian faith to other systems of teachings? Those who glibly talk of bringing Japan prostrate at the foot of Jesus, even at the expense of her national traits and cherished ideals, are almost entirely foreigners, who naturally do not share our enthusiasm, and whose chief argument for the universality of Christianity is that it is the religion of their own people; or in other words, they are usually those whose belief is based on a patriotic bias.

Thus does the Christianity which is presented to the Japanese as a universal religion, impress them as strongly tinged with the earthy characteristics of other nationalities quite alien to our best instincts! Is it too much to say that present Christianity is a national product? We can perhaps better liken it to the garments we wear The wool may be called a natural product, but the cut of the coat, etc, varies with each fashion of the day.

The missioniary methods for Japan must, therefore, be quite different from those pursued amongst peoples and tribes who had not yet attained to a national aggregation. Paul's missionary versatility and tact in becoming a Jew to the Hebrews, a Greek to the Hellenese,—his versatile adaptability to the varying conditions and circumstances of his surroundings,—is the only successful method of converting a new people. "The fields are white unto harvest." But some fields are best reaped by a steam harvester, others by a scythe, still others by a sickle. An intelligent agriculturist studies the size, nature and configuration of each field and chooses the tool suitable for it. For a wise choice, he must even study the weather and the market. The implement and the farm must complement each other. He is only a one-sided farmer who exclaims, "The implement for the field" or "The field for the implement", and sticks to the use of an old tool for all kinds of work and ground.

The final solution of missionary methods for Japan will be somewhere between the two extremes—to win Japan at all costs, and to keep Japan with all its faults.—*Student.*

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APPENDIX X.

Statistics of Chinese Students, Studying in Tokyo, February 1908.

	Name of School	Gov't or Private	No. of Students
1	Kobun Gakuin	Private	965
2	Keigakudo	„	371
3	Iwakura Tetsudo Gakko	„	153
4	Keikan Gakko	„	210
5	Tobungakudo	„	321
6	Taiseigakudo	„	18
7	Toatetsudo	„	185
8	Waseda University	„	846
9	Shimbu (Military School) ...	„	229
10	Seijo Gakko	„	294
11	Kansatsu	„	200
12	Hosei Dai Gaku...	„	1125
13	Koto Kogyo Gakko (Higher Technical Shool)	Government	79
14	Imperial University	„	58
15	Higher Normal School	„	37
16	First High School	„	20
17	Higher Commercial School ...	„	51
18	Central Law School	Private	104
19	Dobun Shoin	„	186
20	Nihon Daigaku	„	109
21	Meiji Daigaku	„	387
22	Tokyo Foreign Language School	Government	11
23	Seisoku English School	Private	280
24	Shisei Gakko (Tsukiji)	„	32
	Students Studying in other Schools and with Private teachers (Estimated)		1000
	Total...		7265

The Chinese Young Men's Christian Association of Tokyo, Membership Record.

Province	Active Members	Associate Members	Total
Kwangtung	8	12	20
Fukien	1	3	4

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Chekiang	6	22	28
Kiangsu	9	6	15
Shantung	1	3	4
Chihli	5	8	13
Shansi	1		1
Honan		2	2
Anhuei		7	7
Kiangsi	3	8	11
Kwangsi		1	1
Yunnan		1	1
Kweichow	1	2	3
Szechuan	1	25	26
Hunan	6	10	16
Hupeh	10	31	41
Shansi			
Kansu			
Fungtien	2		2
England	2		2
Canada	1		1
America	4		4
Grand Total ...	61	142	203

Statistics of Educational Classes of the Chinese Y.M.C.A. of Tokyo.

Winter Term (January-March), 1908.

	Province	Central Dept.	Waseda Dept.
1.	Chekiang	24	25
2.	Kiangsu	13	16
3.	Kiangsi	22	14
4.	Hupeh	13	14
5.	Kwangtung	27	11
6.	Hunan	2	8
7.	Szechuan	18	6
8.	Honan	2	4
9.	Kwangsi	4	4
10.	Chihli	3	4
11.	Shantung	7	2
12.	Shansi	9	2
13.	Fukien	13	2
14.	Shensi	6	1
15.	Anhuei	5	9
16.	Yunnan	2	0
17.	Fungtien	1	0
18.	Formosa	1	0
	Total	172	122–294

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APPENDIX XI.

FOREIGN TRADE AND COMMERCE*

The Course of Trade—The year under review has established another record in the history of the foreign trade of Japan. The combined total of Yen 926,880,219 for Imports and Exports is an advance of about ten per cent, on the figures for 1906. The comparison with recent years is as follows:—

	Population.	Exports.	Value per head of total population.	Imports.	Value per head of total population.
		yen		*yen*	
1872... ...	33,110,793	17,026,647	0.51	26,174,815	0.79
1882... ...	36,700,079	37,721,751	1.02	29,446,594	0.80
1892	41,089,940	91,102,754	2.22	71,326,080	1.74
1902... ...	46,022,476	258,303,065	5.61	271,731,259	5.90
1905	47,755,872	321,533,610	6.70	488,538,017	10.18
1906... ...	48,304,397	423,754,892	8.67	418,784,108	8.57
1907... ...	48,864,010	432,873,873	8.85	494,467,346	10.12

There is again an excess of Imports. The balance of trade according to the Customs returns for the last thirty-five years has been as follows:—

	Merchandise Excess of Imports.	Merchandise Excess of Exports.
	yen	*yen*
1872 to 1895	—	20,946,258
1896	53,831,713	—
1897	56,165,694	—
1898	111,748,403	—
1899	5,472,031	—
1900	82,831,851	—

* From annual report of Yokohama Foreign Board of Trade.

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1901	3,467,101	—
1902	13,428,193	—
1903	27,633,075	—
1904	52,099,843	—
1905	167,004,407	—
1906	—	4,970,784
1907	62,054,473	—
Total	635,736,784	25,917,042

	Gold Excess of Imports.	Gold Excess of Exports.	Silver Excess of Imports.	Silver Excess of Exports.
	yen	*yen*	*yen*	*yen*
1872 to 1895 ...	—	65,914,423	—	6,822,013
1896...	8,220,882	—	19,322,442	—
1897...	55,449,695	—	6,797,854	—
1898...	—	9,253,590	—	35,170,110
1899...	11,312,331	—	—	2,327,077
1900...	—	42,794,422	—	2,394,806
1901...	—	826,643	—	2,261,707
1902...	29,730,357	—	402,019	—
1903...	8,657,139	—	149,131	—
1904...	—	100,570,229	26,721,026	—
1905...	5,484,582	—	9,667,634	—
1906...	14,038,196	—	7,388,565	—
1907...	—	11,725,897	1,223,115	—
Total	132,893,182	231,085,204	71,671,786	48,975,713

For several years past the Department of Finance has published an interesting return relating to Invisible Imports and Exports. The figures available are as follows :—

	Invisible Imports.	Invisible Exports.	Excess of Invisible Imports.	Excess of Invisible Exports.
	yen	*yen*	*yen*	*yen*
1903...	60,848,509	74,582,698 * 5,180,000	—	18,914,189
1904...	142,824,933	58,555,690 * 5,100,000	79,169,243	—
1905...	232,978,991	696,205,185 * 5,330,000	—	468,556,194
1906...	276,082,139	453,687,075 * 5,200,000	—	182,804,936

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In the above Invisible Exports are included the sterling loans raised abroad, and in the Invisible Imports are included the payments made abroad for repayment of principal and payment of interest on such loans.

APPENDIX XII.

BUDGET.

The following statistics are taken, by the courtesy of the editors of the "Japan Year Book," from advance sheets of the forthcoming 1908 issue of that most valuable publication. We have no hesitation in recommending it to those who wish the latest and best statistics, facts and figures concerning Japan.

THE BUDGET FOR THE 1908-9 YEAR.

The estimated expenditure voted by the 24th session of the Diet for the current financial year reaches the unprecedented amount of *Y.* 619,797,671, divided as follows:

Ordinary & Extraordinary Expenditure	*Y.* 615,958,339
Supplementary Budget	3,839,332
Total	619,797,671

The principal features in the budget are the addition of about *Y.* 5,000,000 as the result of increased taxes, the postponement of *Y.* 8,000,0 0 in the prescribed outlays for the Army and the Navy, and the bringing over from the preceding year of *Y.* 75,800,000 (including the prisoners' expense paid by Russia), all of which are appropriated to make good the deficit in the year's revenue.

In the Budget laid before the Diet, there was a deficit of about *Y.* 5 millions in revenue as shown below:—

Ordinary and Extraordinary Revenues	*Y.* 611,043,048
" " " Expenditures ...	615,958,339
Deficit	4,915,291

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This deficit is to be met with proceeds from increased taxation as follows:—

By increase of *Sake* and & Beer Taxes	*Y.*	545,343
By increase of Sugar Excise		2,819,444
By increase of Consumption Tax on Kerosene Oil		1,550,504
Total		4,915,291

The Ordinary Budget.

The Ordinary Budget for the current year compares as follows with that of the preceding year:—

Revenues.

(*Y.* 1,000)

	1908–9.	1907–8.	Increase or Decrease.*
Ordinary	475,737	431,852	43,885
Extraordinary	144,059	204,052	*59,992
Total...	619,797	635,904	*16,106

Expenditures.

Ordinary	427,194	422,771	4,422
Extraordinary	192,602	213,118	*20,515
Total...	619,797	635,889	*16,092

Note:—* denotes decrease.

Items of Ordinary and Extraordinary Revenues.

(*Y.* 1,000)

Ordinary Revenue.

	1907–8.	1908–9.	Increase or Decrease*
1. Taxes, Total	269,882	299,606	29,724
Land Tax...	85,632	85,718	81
Income Tax	23,235	27,571	4,336
Business Tax	19,626	21,854	2,228
Sake Tax	65,450	71,809	6,359
Soy Tax	3,936	4,070	134
Sugar Tax	11,120	16,293	5,173

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	Consumption Tax on Woollens	15,824	19,462	3,638
	Medicine Selling Tax	195	204	9
	Mining Tax	1,714	2,041	327
	Exchanges Tax	1,975	2,041	66
	Convertible Bank Notes Tax	1,056	1,168	112
	Tonnage Dues	477	528	51
	Customs Dues	36,179	41,410	5,231
	Transit Tax	2,211	2,337	126
	Inheritance Duties	1,243	1,530	287
	Consumption tax on Kerosene Oil...	1,562	1,563	1
2.	Stamp Duties	17,923	20,374	2,451
3.	State Industries & Properties, total	134,330	144,281	9,950
	Posts & Telegraphs	34,310	38,585	4,275
	Forests	7,849	12,963	5,119
	Earnings & Work of Convicts.	1,056	1,115	59
	Salt Monopoly	27,366	2,407	*24,959
	Camphor Monopoly	968	—	*968
	Rent of State Belongings ...	372	361	*11
	Profits of Government Printing Bureau, &c.	389	307	*82
	Tobacco Monopoly	30 699	50,571	19,871
	State Railways	31,312	37,054	5,741
4.	Miscellaneous Receipts, total	2,186	2,229	43
	Permits and Fees	161	184	23
	Fines and Confiscations ...	800	728	*72
	Reparations and Breaches of Contract	267	285	18
	Various Customs Receipts ...	233	278	45
	Miscellaneous Receipts ...	389	383	*6
	Contributions for Relief of Families of Officials... ...	233	262	29
	Contributions for Relief of Retiring School Officials and their Families	92	99	7
	Okinawa Local Receipts ...	6	6	—
5.	Interest on Deposits Transferred	5,118	6,588	1,450
6.	Fund for Redeeming Formosan Public Works Bonds ..	2,411	2,677	266
	Total of Ordinary Revenues	431,852	475,737	43,885

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Extraordinary Revenues.

1.	Sale of State Properties total	2,518	2,786	268
	„ Mines...	5	5	—
	„ Lands...	1,445	1,249	*196
	„ Buildings	14	76	62
	„ Articles	698	1,097	399
	„ Ships	278	278	—
	„ Cattle...	77	79	2
2.	Miscellaneous Revenues, total	2,780	3,200	420
	Receipts from Repairs, &c. ...	575	570	*5
	Money Restored	141	584	443
	Chinese Indemnity	2,048	2,030	*18
	Various	14	15	1
3.	Contributions from Pref'tures	2,204	1,076	*1,128
4.	Paid in from Yokohama Harbour Construction ...	1,500	1,620	120
5.	Loans Floated	33,256	42,837	9,581
6.	Drafted from Forestry Capital Fund	2,460	2,458	*2
7.	Drafted from Last Year's Accounts total...	46,723	75,830	29,107
8.	National Exhibition in 1912.	1,500	1,000	*500
9.	Drafted from the War Accounts	100,000	—	*100,000
10.	Donations	298	507	209
11.	Transferred from Warship & Torpedo-boats Fund... ...	10,939	10,939	—
12.	Transferred from Money Consolidated Fund	—	1,655	1,655
13.	Transferred from Schools & Libraries Fund	—	147	147

Items of Ordinary and Extraordinary Expenditures.

(*Y.* 1,000)

Ordinary Expenditures.

	1907-8.	1908-9.	Increase or Decrease*
Civil List	3,000	3,000	—
Foreign Department...	3,260	3,612	352
Home „	10,635	10,657	17
Finance „	274,390	254,440	17,524
War „	53,663	70,209	16,545
Naval „	33,414	34,810	1,396
Justice „	10,839	10,977	136

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Education „	6,028	6,285	256
Agriculture & Commerce do. ...	5,604	7,533	1,929
Communications do.	24,355	25,667	1,311
Total Ordinary Expenditures ...	422,771	427,194	4,423

Extraordinary Expenditures.

Foreign Department	3,695	3,618	*77
Home „	17,165	13,414	*3,751
Finance „	14,957	20,514	5,556
War „	57,953	37,206	*20,746
Naval „	49,067	46,150	*2,916
Justice „	859	645	214
Education „	1,454	1,727	*273
Agriculture & Commerce do. ...	16,027	9,941	*6,071
Communications do.	51,937	59,279	7,431
Total Extraordinary Expenditures	213,118	192,602	*20,515
Total Ordinary and Extraordinary Expenditures ...	635,889	619,797	*16,092

Note :—* denotes decrease.

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Supplement to General Survey.

The project for the municipalization of the Tokyo tramways* has fallen through, as the Central Government declined to take it into consideration.

On July 4, the Saionji Cabinet resigned *en bloc*, ostensibly on account of the illness of the Premier. On July 14, a Katsura Cabinet was officially announced, as follows:

Premier	...Marquis Katsura.
Finance	...Marquis Katsura.
Foreign Affairs	...Viscount Terauchi, *locum tenens* for Count Komura.
Army	...Viscount Terauchi.
Navy	...Baron Saito.
Home Affairs	...Baron Hirata.
Communications	...Baron Goto.
Agriculture and Commerce	...Baron Oura.
Education	...Mr. Komatsubara.
Justice	...Viscount Okabe

This cabinet has officially proclaimed a peaceful and cautious policy in both foreign and home affairs.

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* See page 15.

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Statistics

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NOTES ON STATISTICS.

(*) From last year's statistics.
(†) Unordained ministers only.
(‡) Only for churches, not missions.
(⁂) Admitted to Christian fellowship on confession of faith.
(*a*) 10=total of boys' and girls' schools. This includes also 500 for Rikkyo Gakko (St. Paul's School) of Tsukiji, Tokyo, which has around 500 students.
(*b*) Total contributions 32,392 including offertories 5070, Additional income from endowments 1374. Total of Disbursements 28,738. Luchuans and Ainu are included in the N.S.K. figures
Average contribution per communicant of N. S. K. in 1905, 3.78; 1906, 3.94; 1907, 4.56.
(*c*) Bishops, 6, Priests 64, Deacons 2, Laymen 8,
(*d*) „ 45, „ 26.
(*e*) Consecrated 61, others 328.
(*f*) 6 orphanages, 2 hostels (yoroin).
(*g*) Teachers in government schools and secured under Y. M. C. A. auspices.
(*h*) Japanese secretaries.
(*i*) Y. M. C. A. members.
(*j*) Associations.
(*k*) Different works.
(*l*) Hostels for students.
(*m*) Six different ones have been in service so far at different times.
(*n*) W. C. T. U. Local Unions.
(*o*) Departments.
(*p*) Loyal Temperance Legions.
(*q*) Y. W. Christian Temperance Union, Local Unions.
(*r*) Also elders, 100, deacons, 163. Area of Formosa, 1257 square miles Population, 3,079,700.
(*s*) Net gain of 149 over previous year.
(*t*) Average per member=4.52 giving to schools 692.
(A) The Meth. Epis. Church has many communicants among the probationers who are not yet received into full membership.
(C) Adherents.
(B) Seekers or inquirers.

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(D) Total of meeting places.
(E) „ „ churches and chapels.
(F) Contributions to all purposes.
(G) Self-supporting schools respectively Can. Presb. 14; Presb. U.S.A So., 16; Presb. U.S.A. No. 334; Meth. N. 103; Meth. S. 2. Total number of students respectively, Aust. Presb. 309; Can. Presb., 308; Presb. S. 507; Presb. N. 7,564; Meth. N. 4,267; Meth. S. 333. Grand total Korea 13,288.
(H) Total expenses 15,405. Total receipts 18,222
The largest church in Korea is at Pyeng Yang with 1076 communicants, and an attendance of 2,000 at regular service. The Sunday School, at Syen Chun numbers 1533. Figures for Korea are for Sept. 1907, since which time there has been vigorous growth. One station in the north had 192 Bible classes and over 10,000 students in them a year ago. The Presb. (North) mission has six stations, Seoul, Pyeng Yang, Fusan, Syen Chung, Chai, Ryung.
The KOREAN Presbyterian church was organized as a fully independent body, Sept. 17, 1907.
(I) 14 more in preparatory work.
(J) Private.
(K) Post Graduate Dept. of Miyagi Jo Gakko.
(L) Bible Women.
(M) Leper hospital.
(N) No returns from the S.P.G., Am. Epis. and Can. Epis. Missions.
(O) The are also two Independent churches one in Sapporo with about 300 members and supporting its pastor; one in Tokyo also self supporting under Rev. N. Tamura's pastoral care, having 1 Bible woman, 160 communicants, 15 catechumens, 14 adult and 9 infant baptisms, 1 preaching place, 2 church buildings estimated at 20,000 *yen*, 1 sunday school with 142 members, 7 young peoples societies; it raised 1500 *yen* for itself and 100 *yen* for mission work; there is one students' home with 15 inmates and a value of 40,000 *yen*.

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Items \ Missions, Churches or Societies	Among Chinese in For	
	Canadian Presb. Missions in Formosa	Eng. Presb. Miss. in Formosa
Year when opened	1872	186
1. Married Missionaries (men) including those on furlough	4	
2. Unmarried Missionaries (men) including those on furlough	.....	
3. Unmarried Missionaries (women) including those on furlough	2	
4. Total Missionaries including Wives	10	
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	.....	
6. Japanese Ordained Ministers	5	
7. Japanese Unordained Ministers and Helpers (men)	60	r
8. Japanese Bible-women	10	
9. Number of Communicants (or Full Members)	2,100	5 3
10. Total Number of Baptized Persons not included in No. 9	.....	
11. Probationers, Catechumens or Trial Members.	750(?)	
12. Baptized Children, (if not included in Nos. 10 or 11)	927	
13. Total Membership (including Nos. 10, 11 and 12)	3,777	5
14. Adult Baptisms during the year	41	
15. Infant " " " "	(?)	
16. Confirmations on Confession of Faith	(?)	
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	(?)	
18. Organized Churches	4	
19. Churches wholly self-supporting (including payment of pastor's salary)	8	
20. Churches partly self-supporting	15	
21. No. of Church Buildings	62	
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	.....	
23. No. of Sunday Schools	(?)	

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VI

Partial Statistics

with the Nihon Kirisuto Kyokwai				Bodies co-operating with the N. S. K. C. M. S.			
Ref. Ch. of A. (Dutch.)	Ref. Ch. in U.S.A. (Ger.)	Woman's Miss.	Total See also (N.K.K.)	Hokkaido	Central Japan	Kiushu	Total for C. M. S.
1859	1879	1871			1873	1899	
10	10	.....	56	4	15	8	27
1	1	.....	2	1	2	.....	3
8	7	6	58	9	32	11	52
29	28	6	172	18	64	27	109
,000+	35,810	.....	415,810	.....	.....	.....	.....
5	17	.....	39+	4	14	5	23
7	24	.....	57+	18	39	17	74
4	21	25	105	8	19	6	33
441	2,897	.....	(?)	704	1,438	513	2,655
.....	.....	.....	(?)	1,537	1,258	573	3,368
.....	.....	.....	(?)	91	209	165	465
.....	181	.....	(?)	.....	.....	.....	.....
.....	3078	.....	(?)	2,241	2,905	1,191	6,337
69	587	.....	(?)	94	272	107	473
.....	33	.....	(?)	70	77	40	187
.....	7	.....	(?)	85	.....	47	132+
15	40	8	158+	15	28	21	64
3	24	.....	(?)	10	17	3	30
3	4	.....	(?)	.....	3	.....	(?)
.....	20	.....	(?)	10	14	3	27
.....	16	.....	(?)	10	16	4	30
.....	39,203	.....	(?)	.....	.....	25,000	(?)
.....	46	26	(?)	27	.....	29	56+

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Items — Missions, Churches or Societies	Among Chinese in For…	
	Canadian Presb. Missions in Formosa	Eng. Presb. Miss. in Formosa
Year when opened	1872	186
24. No. of Teachers and Scholars in same	(?)	
25. No. of Young People's Societies in Churches	.....	
26. Japanese Mission Board? What amount did it collect last year? (*yen*)	(?)	
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	(?)	£ 14
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	(?)	
29. Boys' Schools (Boarding)	.....	
30. Students in same (Total)	.....	
31. Girls' Schools (Boarding)	1	
32. Students in same (Total)	25	
33. Day Schools, including Kindergartens	.....	
34. Students in same (Total)	.....	
35. Theological Schools	1	
36. Students in same (Total)	25	
37. Bible-women's Training Schools	.....	
38. Students in same (Total)	.....	
39. Total Number to present time of Graduates from Theological Schools	.....	
40. No. of same still in service	(?)	
41. Estimated Value of School Property (in *yen*)	(?)	
42. No. of Publishing Houses	.....	
43. Vols. published during current year	.....	
44. No. of Pages	.....	
45. Estimated Value of Publishing Plant (in *yen*)	.....	
46. Orphanages and Homes	.....	
47. Inmates in same	.....	
48. Hospitals and Dispensaries	1	
49. In-patients treated	(?)	
50. Out patients „	1,290	
51. Industrial Establishments	.....	
52. Total Inmates in same	.....	

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I (*Continued*)

Southern Baptist Convention	American Christian Convention	Bible Societies	Churches of Christ	Christian and Missionary Alliance	Evangelical Association	Free Methodist	German Evangelical Mission
1892	1887	1879	1883		1879	1903	1885
579	1,850	.....	1,896	800	1,405	413	237
.....	4	.....	3	1	6	1	2
.....	45	.....	826	.....	269	.....	.....
770	820	.....	(?)	.....	1,892	750	240
10,000	5,400	.....	70,000	.....	27,407	6,039	4,480
.....	.....	.....	1	.....	.....	.....	.....
.....	.....	.....	49	.....	.....	.....	.....
.....	1	.....	1	.....	.....	.....	.....
.....	5	.....	13	.....	.....	.....	.....
.....	.....	.....	3	1	.....	.....	1
.....	1	.....	304	40	.....	.....	50
1	1	.....	2	.....	1	1	1
7	9	.....	19	.....	6	(?)	2
.....	1	.....	1	.....	1	.....	.....
.....	3	.....	13	.....	20	(?)	.....
.....	.....	.....	12	.....	28	.....	8
.....	....	.....	11	.....	16	.....	2
.....	1,200	.....	120,000	.....	.....	.....	10,000
.....	.....	2	.....	.....	.....	.....	.....
.....	.....	290,200	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
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Directory

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MISSIONARY DIRECTORY :-1908.

ABBREVIATIONS:—*With names of Secretaries on the field, and total missionaries.*

JAPAN.

1.—A.B.C. —American Board Commissioners for Foreign Missions (76) D.W. Learned, D.D.
2.—A.B.U. —American Baptist Missionary Union (66) J. H. Scott.
3.—A.C.C. —American Christian Convention (9) C.P. Garman.
4.—B.S. —Bible Societies (6).
(A.B.S) —American Bible Society (2) H. Loomis.
(B.B.S.) —British and Foreign Bible Society —National Bible Society Scotland (4) F. Parrott.
5.—C.C. —Churches of Christ (Disciples) (26) Wm. H. Erskine.
6.—C. of E.—Church of England (166) (C.M.S., M.S.C.C., S.P.G.,) (Included in No. 23).
South Tokyo Diocese, A.E. King.
Osaka Diocese, Bishop Foss.
Hokkaido Diocese, Bishop Evans.
Kyushu Diocese, Bishop Evington.
Canadian Branch, C.H. Shortt.
7.—C.M.A. —Christian and Missionary Alliance, (8) K. Aurell.
8.—C.M.S. —Church Missionary Society, (109) (Inc. in No. 6)
Hokkaido Mission, D. M. Lang.
Central Japan Mission, C.T. Warren.
Kyushu Mission, A.R. Fuller.
9.—E.A. —Evangelical Association, (7) S. J. Umbreit.
10.—E.C. —Episcopal Church, U.S.A., (73) (Inc. in No. 23).
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Partridge.
11.—F.M. —Free Methodist Church, (11) S.E. Cooper.
12.—G.E.M.—German Evangelical Missionary Society, (German and Swiss), (6) P.E. Schiller.
13.—H.F. —Hephzibah Faith Mission, (5) F.L. Smelser.
14.—Ind. —Independent of Mission Boards.
14a.—J.E.B.—Japan Evangelistic Band.
15.—J.B.T.S.—Japan Book and Tract Society, (2) Geo. Braithwaite.

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16.—Luth. —Evangelical Lutheran Missions, including Evangelical Lutheran Church United Synod, South (U.S.A.); Finnish Lutheran Gospels Association, Finland; and United Dannish Evangelical Lutheran Church of America, (17) A J. Sairewalt.
17.—M.C.C.—Methodist Church of Canada, (45) H.H. Coates.
18.—M.E.C.—Methodist Episcopal Church, (81).
East Japan Mission, E.T. Iglehart.
West Japan Mission, W. de L. Kingsbury.
19.—M.E.S.—Methodist Episcopal Church, South, (36) W. K. Matthews.
20.—M.P. —Methodist Protestant Church, (15) E. H. Van Dyke.
21.—M.S.C.C.—Missionary Society of the Church of England in Canada, (10) (Inc. in No. 6).
22.—N.K.K.—Nippon Kirisuto Kyokwai; (C.P.M., P.M., P.M.S., R.C. A., R.C.N.S., W.U.M.) (172),
23.—N.S.K.—Nippon Sei Kokwai, (C. of E., E.C.,) (228).
24.—O.M.S.—Oriental Missionary Society, (8) C. E. Cowman.
25.—P.M. —Presbyterian Church in the United States of America, (Inc. in No. 22) (77).
East Japan Mission, A.K. Reischauer.
West Japan Mission, J.G. Dunlop.
26.—P.M.S.—Presbyterian Church, U.S.A., South, (Inc. in No. 22) (32) C.A. Logan.
27.—R.C.S. —Reformed Churches in America, (Dutch) (Inc. in No. 22) (29).
North Japan Mission, E.R. Miller.
South Japan Mission, Albertus Pieters.
28.—R.C.C.—Roman Catholic Church, (124) F. Evrard.
29.—R.C.U.S.—Reformed Church in the U.S., (German) (Inc. in No. 22) (28) P.L. Gerhard.
30.—R.O.C.—Russian Orthodox Christain Church, (Greek) (1) Bishop Nicolai.
31.—S.A. —Salvation Army, (26).
32.—S.B.C. —Southern Baptist Convention, (18) E.N. Walne.
33.—S.D.A.—Seventh Day Adventists, (13) H.F. Benson.
34.—S.F. —Society of Friends, (9) Gurney Binford.
35.—S.J.A. —Scandinavian Japan Alliance, (8) Joel Anderson.
36.—S.M. —Seamen's Missions:
Seamen's Mission, Yokohama, W.T. Austen.
Christian Endeavor Home for Seamen, Nagasaki, W. J. Damson.
37.—S.P.G.—Society for the Propagation of the Gospel, (48) (Inc. in No. 6).
38.—U.B.C.—United Brethren in Christ, (6) B.F. Shively.
39.—Univ. —Universalist Mission, (4) L. Lobdell.

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40.—W.C.T.U—World's Woman's Christian Temperance Union, (1) Miss Flora Strout.
41.—W.U.M.—Woman's Union Mission, (Inc. in No. 22) (6) Miss Florence Wells.
42 —Y.M C.A.—Young Men's Christian Association, (11) (American International Committee), G.M. Fisher.
44.—Y.W.C.A.—Young Women's Christian Association, (World's Committee), (2) Miss A.C. Macdonald.
44.a—A.L. —Apostolic Light, (11) M.L. Ryan.

FORMOSA.

45.—C.P. Canadian Presbyterian, (10) Milton Jack.
46.—E.P. English Presbyterian, (17) Wm. Campbell.

(*Not included in above*).

KOREA.

A.P. —Australian Presbyterian Church, (10).
B. —Baptist Mission, (2).
B.E.M. —Baptist Evangelical Mission, (2).
C.P. —Canadian Presbyterian Church, (15).
M.E.C. —Methodist Episcopal Church, North, (51) A. D. Bunker.
Ind. —Independent of Mission Boards. (2).
M.E.S. —Methodist Episcopal Church, South, (33).
P.M. —Presbyterian Church in U.S.A., North, (99) E. H. Miller.
P.M.S. —Presbyterian Church in U.S.A., South, (3) W. D. Reynolds.
Y.M.C.A.—Young Men's Christian Assoc'n, (5).

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A

Acock, Miss Amy A., 1905, A.B.U., 27 Nakajima-cho, Sendai.
Adams, Miss Alice P., 1891, A.B.C., (*absent*)
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimonaka, Hiroshima.
Alcorn, Miss B.H., 1896, M.C.C., Kofu, Yamanashi-ken.
Aldrich, Miss Martha, 1888, E.C., Heian Jo Gakuin, Kyoto.
Alexander, Rev. R.P. & W., 1893, M.E.C., 2 Aoyama Gakuin, Aoyama, Tokyo.
Alexander, Miss Bessie, 1899, M.E.C., (*absent*) Stanhope, P. E. Island, Canada.
Alexander, Miss Sallie, ( ) P.M., Wilmina Jo Gakko, Osaka.
Allchin, Rev. Geo. & W., 1882, A. B. C., 31 Kawaguchi-cho, Osaka.
Allen, Miss A.W., 1906, M.C.C., Kofu, Yamanashi-ken.
Alling, Miss H. S., 1887, M. E. C., (*absent*) 1497 W. Grace St. Chicago, Ill. U.S.A.
Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama.
Ambler, Rev. J.C. & W., ( ) E.C., Hirosaki.
Anchen, L'Abbé P., 1903, R.C.C., Hakodate.
Anderson, Rev. Joel & W., 1900, S. J. A., Takayama, Hida, Gifu-ken.
Anderson, Miss H., 1891, S.J.A., (*absent*) Albert City, Iowa.
Anderson, Rev. P. & W., E.P., ( ) (*absent*) Formosa.
Andrews, Rev. R.W. & W., 1899, E.C., Akita.
Andronik, Bishop, 1906, R.C.C., 10 Itchome, Kokumachi, Osaka.
Angles, Rev. J.B., 1890, R.C.C., Catholic Mission, Tamatsukuri.
Archer, Miss A.L., 1899, C. of E., 18 Higashiku Juniken-cho, Osaka.
Armbruster, Miss Rose T., 1903, C.C., (*absent*). 105 N. 5th St. Springfield, Ill., U.S.A.
Armstrong, Miss M.E., 1903, M.C.C., Ueda, Nagano-ken.
Armstrong, Rev. R. C. & W., 1903, M.C.C., Hamamatsu, Shidzu-oka-ken.
Asbury, Miss Jessie J., 1901, C.C., 16 Nakanaga-cho, Akita.
Ashbaugh, Miss D.M. 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Atchison, Rev. R. & W., 1904, Ind., Osaka.
Atkinson, Miss Anna P., 1882, M.E.C., 221 Bluff, Yokohama.
Atkinson, Miss M.J., 1899, P.M.S., Kochi.
Aurientis, L'Abbé P., 1878, R.C.C., Catholic Mission, Kyoto.
Aurell, Rev. K.E. & W., 1899, C.M.A., 37 Miwa-cho, Nagoya.

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Austen, Rev. W.T. & W., 1873, S.M., 82 Yamashita-cho, Yokohama.
Awdry, Rt. Rev. Bishop W.,D.D. & W., 1896, C. of E., (*absent*).
Axling, Rev. Wm. & W., 1901, A.B.U., Tokyo.
Ayres, Rev. J.B. & W., 1888, P.M., Yamaguchi.

B

Babcock, Miss B.R., 1897, E.C., Yamamachi, Fukushima-ken.
*Baldwin, Rev. J.M. & W., 1899, C. of E., Toyohashi.
Ballet, L'Abbé L., 1896, R.C.C., 6 Sarugaku-cho, Kanda, Tokyo.
Ballette, L'Abbé Justin, 1877, R.C.C., Toyama.
Ballagh, Rev. J. H. & W., (Mrs B. *absent*) 1861, R.C.A., 48 C Bluff, Yokohama.
Ballagh, Mr. J.C. & W., 1875, P.M., Meiji Gakuin, Tokyo.
Ballard, Miss S., 1892, C. of E., 3 Yarai-machi, Ushigome, Tokyo.
Barclay, Rev. T. & W., ( ) E.P., Tainan, Formosa.
Barnett, Miss H., E.P., ( ) Tainan, Formosa.
Barnes, Miss, E.E., 1892, C.M.A., Atsuta, Owari.
Barrows, Miss M.J., 1876, A.B.C., (*absent*).
Bartlett, Rev. S.C. & W., 1887, A.B.C., Otaru.
Batchelor, Rev. J.,F.R.S.G., & W., 1879, C. of E., (*absent*).
Bates, Rev. C.J.L. & W., 1902, M.C.C., Kofu.
*Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Beatty, Miss Rose, 1907, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Bennett, Rev. A.A.,D.D., & W., 1879, A.B.U., 67 B. Bluff, Yokohama.
Bennett, Rev. H.J. & W., 1901, A.B.C., Tottori.
Benninghoff, Rev. H. B. & W., 1907, A.B.U., 110 Zoshigaya, Koishikawa, Tokyo.
Benson, H.F. & W., 1906, S.D.A., 42 Yamamoto-dori, Kobe.
Bergstrom, Rev. F.C. & W., 1893, S.J.A., 920 Uenohara, Nakano, Tokyo-fu.
Berlioz, Rt. Rev. Bishop, 1875, R.C.C., Sendai, Miyagi-ken.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Aoyama, Tokyo.
Bertels, Rev. C.N. & W., (Mrs B. *absent*) 1904, M.E.C., 5 Aoyama Gakuin, Aoyama, Tokyo.
Bertrand, L'Abbé Fr., 1890, R.C.C., Kokura, Fukuoka-ken.
Bertrand, L'Abbé J., 1890, R.C.C., Leper Hospital, Fujiokamura, Koyama, Gotemba, Shidzuoka-ken.
Beuve, L'Abbé A.P., 1897, R.C.C., Kofu.
Biannic, L'Abbé Jean, 1898, R.C.C., Catholic Mission, Aomori.

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Bickel, Capt. L. W. & W., 1898, A. B. U., 47 Shimotera-machi, Himeji.
Bickersteth, Mrs., Edw. ( ) C. of E., Shidzuoka.
Bigelow, Miss G.S., 1886, P.M., Yamaguchi.
Bigelow, Miss Florence J., 1907, P.M., Yamaguchi.
Billiet, L'Abbé L., 1894, R.C.C., Sapporo.
Billing, L'Abbé L., 1895, R.C.C., Numadzu.
Binford, Gurney W. & W., 1893, S.F., 26 Bizen-machi, Mito, Ibaraki-ken.
Bing, Miss Anna V., (*absent*) Kansas City, Mo., U.S.A.
Birraus, L'Abbé J., 1890, R.C.C., Tsu, Ise.
Bishop, Rev. Chas. & W., 1879, M.E.C., 15 B Tsukiji, Tokyo.
Bishop, Rev. Wm.J. & W., 1899, Ind., 73 Myogadani-machi, Koishikawa, Tokyo.
Blackmore, Miss J.S., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Blackstock, Miss Ella H., 1889, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Bleby, Rev. H.L. & W., 1890, C. of E., 107 Higashi Kajimachi, Kokura.
Blount, Miss M.L., 1906, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Boehrer, Rev. J.E., 1880, R.C.C., Fukuoka.
Bois, Rev. T.E., 1900, R.C.C., 91 Miage-cho, Oita.
Bonige, Rev. L.H., 1894, R.C.C., Oshima, Kagoshima-ken.
Bonnet, Rev. F., 1903, R.C.C., Oshima, Kagoshima-ken.
Bonnell, Miss Maud, 1899, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Booth, Rev. E.S., & W., 1879, R.C.A., 178 Bluff, Yokohama.
Bosanquet, Miss A.C., 1892, C. of E., 145 Kokutaiji-mura, Hiroshima.
Bouldin, Rev. G.W. & W., S.B.C., 96 Daimyo-machi, Fukuoka.
Boulton, Miss E.B., 1883, C. of E., Minamino-cho, Satsuma-dori, Osaka.
Bousquet, L'Abbé S., R.C.C, Osaka.
Bowles, Gilbert & W., 1901, S.F., (*absent*).
Bowles, Mr. F.C. & W., 1905, Y.M.C.A.T., Shoingai, Gochome, Taihoku, Formosa.
Bowman, Miss N. F. J., 1907, C. of E., Higashi Tsukasa-machi, Gifu.
Boyd, Miss L.H., 1902, E.C., (*absent*).
Boyes, Rev. G.S. & W., C. of E., Goban-cho, Okayama.
Bradshaw, Miss A.H., 1889, A.B.C., (*absent*), Orange, N.J.
Braithwaite, Mr. Geo. & W., 1900, J.B.T.S., 5 Hikawa-cho, Akasaka, Tokyo.
Brand, Rev. J.C. & W., 1890, A.B.U., 30 Tsukiji, Tokyo,
Brenguier, Rev. L., 1894, R.C.C., Hitoyoshi, Kumamoto-ken.
Breton, Rev. M.J., ( ) R.C.C., Kuroshima, Nagasaki-ken.

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Breton, Rev. M.J., 1899, R.C.C., Morioka.
Briggs, Rev. F.C. & W., 1902, A.B.U., 47 Shimotera-machi, Himeji.
Bristowe, Miss L.M., 1899, E.C., Aomori.
Brokaw, Rev. H. & W., 1896, P.M., (*absent*).
Brotelande, Rev. Ch., 1873, R. C. C., 18 Mukoyamagiwara, Asakusa, Tokyo.
Brown, Rev. C.L. & W., 1898, Luth., Furushin Yashiki, Kumamoto.
Brown, Homer J., 1908, Y.M.C.A.T., Nagaoka.
Brownlow, Miss M, 1894, C. of E., (*absent*).
Bryan, Rev. A.V. & W., 1882 P.M., Port Arthur, Manchuria.
Bryan, Rev. J. Ingram & W., Ind. 53 Nakayamate-dori, Kobe.
Bryant, Miss E.M., 1896, C. of E.. Piratori, Hokkaido.
Buchanan, Rev. W.C. & W., 1891, P.M.S., (*absent*).
Buchanan, Rev. W. McS. & W., 1895, P.M.S., 127 Hamano-cho, Takamatsu, Sanuki.
Bull, Miss Leila, 1888, E.C., 6 Kawaguchi-cho, Osaka.
Bullen, Rev. W.B. & W., 1904, A B.U., 27 Nakajima-cho, Sendai.
Bullis, Miss E.M., 1905, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Buncombe, Rev. W.P. & W., 1888, C. of E., (*absent*).
Burden, Rev. W.D. & W., 1898, S.D.A., 846 Sendagaya, Tokyo.
*Burke, Miss, ( ) C. of E., Aoyama, Minami-machi, Gochome, Tokyo.
Burnside, Miss, C.L, 1896, C. of E., Shirakabe-cho, Nogoya.
Butler, Miss A.E., E.P., Tainan, Formosa.
Buxbaum, Mr. Chas. H., 4 Kobinata, Dai-machi, Itchome, Koishikawa, Tokyo.
Buxton, Rev. Barclay F., Matsuye.
Buzzell, Miss A.S., 1892, A.B.U., 27 Nakajima-cho, Sendai.
Byrde, Rev. L. & W., 1907, C. of E., 34 Minami-cho, Ushigome, Tokyo.

C

Cadilhac, L'Abbé H.L., 1882, R.C.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W.J. & W., 1891, M.E.S., Kami Nagarewara-cho, Hiroshima.
Caloin, Rev. E., 1897, R.C.C., Chiba, Chiba-ken.
Cambridge, Rev. C. O. Pickard, 1906, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Campbell, Rev. Wm. M. & W., ( ) E.P., Tainan, Formosa.
Campbell, Miss E. R., 1905, P.M., 33 Kaminiban-cho, Tokyo.
*Carpenter, Mrs H.E,, 1886, A.B.U. (*absent*) 91 Summer St., Newton Center, Mass.

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Carter, Ensign H. & W., 1905, S.A., Yokohama.
Cary, Rev. Otis & W., 1878, A.B.C, (*absent*).
Case, Miss L. E., 1892, A.B.C., (*absent*) Worcester, Mass.
Cassidy, Rev. F.A. & W., ( ) M.E.C., Shimo-shirokane, Hirosaki.
Castanier, L'Abbé B., 1899, R.C.C., Catholic Mission, Maizuru.
Cavaignac, L'Abbé Ed., R.C.C., Sendai, Miyagi-ken.
Cesselin, L'Abbé G., 1899, R.C.C., Kita Fukashi, Matsumoto, Shinshu.
Cesselin, L'Abbé C., 1907, R.C.C., Sendai, Miyagi-ken.
Cettour, L'Abbé J., 1865, R.C.C., Yamaguchi.
Chabanty, L'Abbé V.M., 1906, R.C.C., Sendai.
Chambon, L'Abbé J.A., 1900, R.C.C., Hakodate.
Chandler, Miss A.B., Ind., 1899, Sapporo.
Chapdelaine, Rev. A., 1896, R.C.C., Nakatsu, Buzen.
Chapman, Miss E., 1908, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Chapman, Rev. G. & W., 1884, C. of E., (*absent*).
Chapman, Rev. J.J. & W., 1899, E.C., Tenman, Nara, Yamato.
Chappell, Rev. B. & W., 1890, M.E.C. (*absent*) 150 Fifth Ave., New York City.
Chappell, Rev. J., & W., 1895, Naka-machi, Mito.
Charron, L'Abbe' T., 1891, R.C.C., Catholic Mission, Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C.C., Osaka.
Cherel, Rev. J.M., 1892, R.C.C. Sarugaku-cho, Kanda, Tokyo.
Cholmondley, Rev. L.B., 1887, C. of E,. 25 Iwate-cho, Ushigome Tokyo.
Clagett, Miss M.A., 1887, A.B.U., (*absent*) Leitchfield, K., U.S.A.
Clark, Rev. C.A. & W., 1887, A.B.C., Miyazaki, Kyushu.
Clarke, Rev. W.H. & W., 1899, S.B.C., 135 Kyomachi, Nichome, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., Joshi Seigakuin, Takinogawa, Tokyo-Fuka.
Clement, Prof. E.W. & W., 1894, A.B.U., 29 Sanaizaka, Ichigaya, Tokyo.
Coates, Rev. H. H., & W., 1893, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
Coates, Miss E.A., 1895, M.P., 10 Motoshiro-cho, Hamamatsu.
Cobb, Rev. E.S. & W., 1901, A.B.C., Gakko-cho, Niigata.
Cockram, Miss N.C., 1893, C. of E., Kagoshima.
Cody, Miss Mary, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Colborne, W. W., M.D., & W., 1897, C. of E., Omori-machi, Hakodate.
Colby, Miss A. M., 1879, A. B. C., (*absent*) 14 Beacon St. Boston, Mass U.S.A.

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Coleman, E. H. & W., 1907, S. F., 30 Koun-cho, Mita, Shiba, Tokyo.
Colyar, W.A. & W., 1907, A.L., 301 Banko-cho, Shirokane, Tokyo.
Combaz, Rt, Rev. J. C., 1880, R.C.C., Nagasaki.
Condon, Major J. & W., 1905, S.A., (*absent*).
Connolly, Rev. W.G., 1907, M.C.C., 16 Tatsuoka-cho, Hongo, Tokyo.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Converse, Miss C.A., 1889, A.B.U., 34 Bluff, Yokohama.
Cook, Rev. H.H. & W., 1902, R.C.U.S., Chitose-en, Yamagata, Yamagata-ken.
Cook, Miss M.M., 1905, M.E.S., Kami-Nagarekawa-cho, Hiroshima.
Cooke, Rev. A.W. & W., 1899, E.C., Sendai.
Cooper, Miss M.B., 1903, P.M., 189 Kokutaiji-mura, Hiroshima.
Cooper, Rev. S.E. & W., 1906, F.M., 1921 Hidein-cho, Tennoji, Osaka.
Corgier, L'Abbé F., 1897. R.C.C., Wakamatsu, Fukushima-ken.
Cormell, Miss H ( ) C.P. Tamsui, Fosmosa.
Cornier, L'Abbé A., 1900, R.C.C., Otaru, Hokkaido.
Corre, Rev. J.M., 1873, R.C.C., Yatsushiro, Kumamoto-ken.
Correll, Rev. I.H., D.D., & W., 187?, E.C., (*absent*).
Cosand, Rev. Joseph & W., 1885, U.B.C., (*absent*) Carmel, Ind. U.S.A.
Cotrel, L'Abbé, ( ) R.C.C., Nagasaki.
Couch, Miss S.M., 1902, R.C.A., Sturges Seminary, Nagasaki.
Cousin, Rt. Rev. Bishop J.A., 1866 R.C.C., Nagasaki.
Cowen, Mr. J.L. & W., 1899, M.E.C., (*absent*) 3319 Epworth Ave, Westwood, Cincinnati, Ohio.
Cowman, C.E. & W., 1901, O.M.S., Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Cox, Miss A.M., 1900, C. of E., 7 Shindaiku-cho, Nagasaki.
Cozad, Miss Gertrude, 1888, A. B. C., 59 Nakayamate-dori, 6 chome, Kobe.
Craig, Miss M., 1903, M.C.C., (*absent*) Montreal, Quebec, Canada.
Crawford, Miss O.M., 1902, C. of E., 43 Ura-machi, Fukuoka.
Crombie, Miss E.M., 1893, M.C.C., Sidzuoka.
Crosby, Miss J.N., 1871, W.U.M., 212 Bluff, Yokohama.
Cross, Miss, ( ) C. of E., 16 Hirakawa-cho, Kojimachi, Tokyo.
Cumming, Rev. C. K. & W., 1889, P.M.S, (*absent*).
Cunningham, Rev. W.D. & W., (*absent*) New Haven, Pa., U.S.A.
Cunningham, Miss M.J., 1887, M.C.C. (*absent*).
Curtis, Rev. F.S. & W., 1889, P.M., Seoul, Korea.
Curtis, Rev. W.L. & W., 1890, A.B.C., (*absent*).
Cuthbert, Rev. W.J. & W., 1902, E.C., Kyoto.
Cuthbertson, Mr James, 1905, J.E.B., 59 Shin-machi, Sakura, Shimosa.

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D

Dalibert, L'Abbé Desire, 1884, R.C.C., Cath. Mission Yamagata.
Damson, W.J., 1906, S.M., Nagasaki.
Daniel, Miss Nell M., 1898, M.E.C., Seiryu Jo Gakko, Nagoya.
Daniels, Miss Mary B., 1889, A.B.C., (*absent*).
Danielson, Miss Mary, 1902, A.B.U., 468 Ikudama-cho, Higashi-ku, Osaka.
Daridon, Rev. H., 1886, R.C.C., Catholic Mission, Tottori.
Daughaday, Miss M.A., 1883, A.B.C., (*absent*).
Daumer, Rev. J.M., 1895, R.C.C., (*absent*).
Davey, Rev. P.A. & W., 1899, C.C., 6 Urasarugaku-cho, Kanda, Tokyo.
Davidge, Mr C. W. & W. 1899, C. of E., 5 Nakayamate-dori, Sanchome, Kobe.
Davis, Rev. J.D., D.D., & W., 1871, A.B.C., Karasumaru-dori, Kyoto.
Davis, Rev. J. Merle & W., Y.M.C.A, 7 Higashi Yamate, Nagasaki.
Davis, Rev. W.A. & W., 1891, M.E.S, (*absent*) Mission Rooms, Nashville, Tenn., U S.A.
Davison, Rev. C. S. & W., 1893, M. E. C., 4 Aoyama Gakuin, Aoyama, Tokyo.
Davison, Rev. J.C. & W., 1873, M.E.C., 435 Shinyashiki, Kumamoto.
Dearing, Rev. J.L., D.D., & W., 1889, A.B.U., 75 Bluff, Yokohama.
Deed, Miss A.M., ( ) C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
DeForest, Miss Charlotte B., 1902, A.B.C., 60 Yamamoto-dori, 6 chome, Kobe.
DeForest, Rev. J.H., D.D., & W., 1874, A.B.C., Sendai.
Duffrennes, Rev. Jos., 1892, R.C.C., Catholic Mission, Sendai.
Demangelle, Rev. A. H., 1892, R. C. C., 19 Seiguchi, Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T. W. B. & W., (Mrs D. *absent*) 1889, M. E. S, Matsuyama, Iyo.
Denton, Miss M F., 1888, A.B.C., Doshisha Jo Gakko, Kyoto.
DeWolf, Miss H.E., 1904, M.C.C., Ueda, Shinshiu.
Dickerson, Miss Augusta, 1888, M.E.C., 7 Iai Jo Gakko, Hakodate.
*Dickinson, Miss E., 1897, M.E C., 37 Bluff, Yokohama.
Dixon, Miss E., 1906, C. of E., 12 Shinryudo-cho, Azabu, Tokyo.
Dodge, Miss K.A., 1903, A.B.U., (*absent*) 2236 Mt. Vernon St., Philadelphia, Pa., U.S.A.
Dodge, P.H., 1907, ( ) 10 Omote Jinbo-cho, Kanda, Tokyo.
Dooman, Rev. Isaac & W., 1887, E C., Wakayama.
Dossier, L'Abbé R. ( ) R.C.C., Muroran, Hokkaido.
Dowd, Miss Annie, 1888, P.M.S., 180 Takajo-machi, Kochi.
Dozier, Rev. C.K. & W., 1906, S.B.C., 9 Shimidzu-cho, Sasebo.

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Draper, Rev. G. F. & W., (Mrs D. *absent*) 1880, M. E. C., 222 A Bluff, Yokohama.
Drouart de Lezey, L'Abbé F. L., 1873, R.C.C, 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Dunlop, Rev. J.G. & W., 1890, P.M., 51 Hoekami-cho, Fukui.
Dunning, Rev. M.D. & W., 1902, A.B.C., (*absent*).
Dunscombe, Dr W.C. & W., 1908, S.D.A., 42 Yamamoto-dori, Nichome, Kobe.
Durand, Rev. J. E., 1888, R. C. C., Catholic Mission, Iwajima, Nagasaki-ken.
Duthu, L'Abbe' J.B., 1885, R.C.C., Catholic Mission, Okayama.
Dyer, Mr A.L. & W., 1905, J.E.B., Matsuye, Idzu.

E

Eastlake, R.P, 1907, Ind., Takamatsu.
Edmeades, Miss E., 1904, Ind., Okuhirano-mura, Kobe.
Elliott, Rev. Wm. & W, ( ) Ind. Hiroshima.
Ellis, Miss Sarah, 190?, S. F., 30 Koun-machi, Mita, Shiba, Tokyo.
Elwin, Rev. W.H. & W, 1907, S.P.G., 7 Sasugaya-cho, Koishikawa, Tokyo.
Emberson, Rev. R. & W., 1900, M.C.C, Shidzuoka.
Erdman, Rev. J.P. & W., 1903, P.M. Honolulu, Hawaii.
Erdman, Rev. W.C. & W., Taiku, Korea.
Erffmeyer, Miss Edna L, 1906, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Ericksen, Major C. & W., 1905, S.A, 11 Ginza, Nichome, Tokyo.
Erickson, Rev. S.M. & W., 1905, P.M.S., Takamatsu.
Erskine, Rev. W. H. & W., 1904, C.C., Tsukiji, Shimohon-cho, Akita.
Estill, Commander, & W., ( ) S A., 11 Nichome, Ginze, Tokyo.
Evans, Rev. Chas. H. & W., 1894, E. C., 32 Kita Kuruwa-cho, Maebashi.
Evans, Miss Sala, 1893, P.M.S., Kinjo Jogakko, Nagoya.
Evans, Miss A., 1901, C. of E., Asahigawa.
Evans, Staff Capt. W.H. & W., ( ) S.A., 11 Ginza, Nichome, Tokyo.
Evington, Rt. Rev. Bishop H., D. D., & W., 1894, C. of E., 9 Deshima, Nagasaki.
Evrard, L'Abbé F., Vicar Gen., 1867, R.C.C., 35 Tsukiji, Tokyo.

F

Fage, L'Abbé F., 1883, R.C.C., Catholic Mission, Kobe.
Faurie, L'Abbé U., 1873, R.C.C., Catholic Mission, Aomori.
Faust, Rev. A.K. & W., 1900, R.C.U.S. (*absent*) Lansdale, Pa., U. S.A.

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Favier, L'Abbe' Joseph, 1888, R.C.C., Sendai, Miyagi-ken.
Ferguson, Rev. D., ( ) E. P., (*absent*).
Ferguson, Rev. J.Y., M.D., & W., 1906, C.P., Tamsui, Formosa.
Ferrand, Rev. P.C., 1890, R.C.C., Chikara-machi, Nagoya.
Ferrie, Rev. J.B., 1880, R.C.C. (*absent*).
Fernance, Adj. C., 1898, S A., 11 Ginza, Nichome, Tokyo.
Field, Rev. F. W. & W., 1901, S. D. A., 30 Piwake-cho, Hongo, Tokyo.
Finch, Miss E. 1893, Ind., 43 Wakamatsu-cho, Yokosuka.
Finlay, Miss Alice, 1905, M E.C., Fukuoka.
Fisher, Rev. C.H.D. & W., 1882, A.B.U., 30 B Tsukiji, Tokyo.
Fisher, Miss Stella, 1906, Y.W.C.A., 30 B. Tsukiji, Tokyo.
Fisher, Mr Galen M. & W., 1898, Y. M. C. A., 22 Fujimi-cho, 10 chome, Kojimachi, and Kanda Tokyo.
Forbes, Miss M. C. R , 1905, C. of E., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Forest, Miss Annie L, 1902, M. P., 330 Uramonzen-cho, Nagoya.
Forest, Miss G.A. ( ) Sendai.
Foss, Rt. Rev. Bishop H.J., D.D., & W., 1876, C. of E., The Firs, Shinomiya, Kobe.
Fraineau, Rev. Th., 1873 R.C.C., Urakami, Nagasaki-ken.
Freeth, Miss F.M., 1896, C. of E.. (*absent*).
Fressenon, L'Abbé M., ( ) R C.C., Oshima, Kagoshina-ken.
Fritsch, Miss Cora, 1907, A.L., 301 Sanko-cho, Shorikane, Tokyo.
Froste, Miss E., 1900, Ind. (*absent*).
Fry, Rev. E.C. & W., 1894, A.C.C., Utsunomiya, Tochigi-ken.
Fugill, Miss F.M., 1893, C. of E., Kennai, Hamada, Iwami.
Fulkerson, Rev E.R., D.D., & W., 1886, M.E C., (*absent*) Univ. Place, Neb.
Fuller, Rev. A.B. & W., (Mrs F. *absent*) 1888, C. of E., 10 Deshi-ma, Nagasaki.
Fulton, Rev. G.W. & W., 1889, P.M., (*absent*).
Fulton, Rev. S. P., D. D., & W., 1888, P. M. S., 20 Shichome, Yamamoto-dori, Kobe.
Fyson, Rt. Rev. Bishop P.K., D.D., & W., 1874, C. of E.. (*absent*)
Fyson, Miss R.E., 1904, C of E., (*absent*).

G

Gaines, Miss N. B., 1898, M. E. S., Kami Nagarekawa-cho, Hiroshima.
Galgey, Miss L.A., 1899, C. of E., Asahi-cho, Yonago, Hoki.
Gardener, Miss 1907, C. of E., 24 Nakarokuban-cho, Kojimachi, Tokyo
Gardiner, Mr J. McD. & W , 1880, E. C., 15 Goban-cho, Kojimachi, Tokyo.
Gardner, Rev. C.G. & W., 1887, C. of E., (*absent*),
Garman, Rev. Clark P. & W., 1906, A.C.C., Sendai, Miyagi-ken.

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Garnier, Rev. L. F., 1885, R. C. C., Sakitao, Amakusa, Nagasaki-ken.
Garner, Miss Virginia, 1905, M.E.S., 35 Gochome, Nakayamate-dori, Kobe.
Garr, A.G. & W., 1907, A L, 160 Yamashita-cho Yokohama.
Garvin, Miss A.E., 1882, P.M., Tsu, Ise.
Gauld, Rev. Wm., ( ) C.P., Tamsui, Formosa.
Geley, Rev. J.B., 1895. R.C.C., Wakayama.
Gemmill, Rev. W.C., 1895, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Gerhard, Prof. Paul L. & W., 1897, R.C.U.S., 59 Kwozenji-dori, Sendai.
Gerhard, Miss Mary E., 1905, R.C.U.S., 59 Kwozenji-dori, Sendai.
Gheer, Miss Jennie M, 1879, M.E.C., (*absent*) Bellwood, Pa.
Gibbons, Miss K. Anna, 1903, P.M., (*absent*).
Gillespy, Miss J.C., 1902, C. of E., (*absent*)
Gillett, Miss E.R., 1896, Ind. (*absent*).
Giraudias, L'Abbé R.C.C., Maebashi.
Glenn, Miss Agnes, 1901, H.F., Choshi, Shimosa.
Glenn, Miss Lizzie, 1903, H.F., Choshi, Shimosa.
Gorbold, Rev. R.P. & W., 1904, P.M., Ichigo, Muromachi, Kyoto.
Gordon, Miss M., 1906, A. B. C., 60 Yamamoto-dori, Kobe.
Gordon, Mrs A.D., 1872, A.B.C., Nashinoki-cho, Kyoto.
Gracy, L'Abbé L., 1897, R.C.C., (*absent*)
Gray, Rev. W.R. & W., 1896, C. of E., 23 Kawaguchi, Osaka.
Greene, Fred E., 1907, Y.M.C.A.T., Kyoto.
Greene, Rev. D.C., D.D., & W., 1869, A.B.C., (*absent*).
Gressitt, J.F., 1907, A.B.U., 276 Tsurumaki-cho, (Waseda Dormitory) Ushigome, Tokyo.
Grey, Rev. W.T., 1905, C. of E, 11 Sakae-cho, Shiba, Tokyo.
Griffin, Miss A., 1902, C. of E., (*absent*).
Griffiths, Miss M. B., 1889, M. E. C., (*absent*) 1909 Webster St, Omaha, Neb.
Grinand, L'Abbé A., ( ) R.C.C., Otsu.
Griswold, Miss Fannie E., 1889, A.B.C., Maebashi, Joshu.
Grover, Mr. D.L., 1904, A.B.C., (*absent*).
Guerin, L'Abbé J.N., 1896, R.C.C., 44 Yamate-cho, Yokohama.
Gulick, Rev. S. L., D. D., & W., 1888, A. B. C., Nashinoki-cho, Kyoto.
Guy, Rev. H.H. & W., 1893, C. C., (*absent*) Los Angeles, Cal., U. S. A.

H

Haas, Pfarrer H. D. & W., 1898, G. E.M., 23 Kamitomizaka, Koishikawa, Tokyo.
Haden, Rev. T.H. & W., 1895, M.E.S., Box 54, Sannomiya, Kobe.
Hager, Rev. S.E. & W., 1893, M.E.S., Yochome, Kitano cho, Kobe.
Hagin, Rev. Fred E. & W., 1900, C.C., Koishikawa, Tokyo.

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Hail, Rev. A.D., D.D.; & W., 1878, P.M., 19 Kawaguchi, Osaka.
Hail, Miss A.N., 1902, P.M., 19 Kanazawa.
Hail, Rev. J.B., D.D., & W., 1877, P.M., Wakayama, Kii.
Hail, Rev. J.E. & W., 1900, P.M., (*absent*).
Halbout, Rev. A., 1888, R.C.C., Chinaze, Oshima, Kagoshima-ken.
Halsey, Miss L S., 1904, P.M., 33 Kami Nibancho, Kojimachi, Tokyo.
Hamblen, Rev. S. W. (Mrs H. *absent*) 1889, A B. U., 30 Tsukiji, Tokyo.
Hamilton, Rev. H.J. & W., 1892, C. of E., (*absent*).
Hamilton, Miss L C., 1887, C of E., 12 Kawaguchi, Osaka.
Hampton, Miss M.S, 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hansee, Miss Martha L., 1907, 15 B Tsukiji, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S., Miyagi Jogakko, Sendai.
Hargrave, Miss I.M., 1889, M.C.C., 8 Toriizaka, Azabu, Toyko.
Harnois, Rev. F. D., 1894, R. C. C., Kyobashi-ku, Akashi-cho, Tokyo.
Harriman, Miss Hattie, 1906, S.D.A., 42 Yamamoto-dori, Nichome, Kobe.
Harrington, Rev. C. K., D.D., & W., 1886, A.B.U., (*absent*) Kentville, N.S, Canada.
Harrington, Rev. F. G., 1887, A. B. U., (*absent*) Wolfville, N. S., Canada.
Harrington, Capt, N., 1906, S.A., Tokyo.
Harris, Bishop M.C., D.D., LL.D., & W., 1873, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Harrison, Miss Jessie, 1896, Ind., Kobe.
Hart, Miss C.E., 1889, M.C.C., Ueda, Shinshu.
Hathaway, Miss M.A., Univ. 50 Taka Oimatsu-cho ,Koishikawa, Tokyo.
Hauch, Rev J.P. & W., 1899, E.A., Tsukiji, Tokyo.
*Head, Miss Jane, 1890, C. of E., Matsuye, Izumo.
Heaslett, Rev. H.S. & W., 1900, C. of E., (*absent*).
Heath, Miss May E., 1902, C.M.A., Atsuta, Owari.
Heaton, Miss C. A., 1893, M. E. C., (*absent*) Moore's Hill, Ind. U.S.A.
Heicher, Rev. N.K. & W., 1907, M.E.C, 12 C Higashi Yamate, Nagasaki.
Heckleman, Rev. F.W. & W., 1905, M. E. C., 2 Naebo-mura, Sapporo.
Hennigar, Rev. E.C. & W., 1906, M.C.C, Fukui.
Henty, Miss A.M., 1905, C. of E., Tsukasa-machi, Gifu.
Herboltzheimer, J. N. & W., 1906, S.A., 42 Yamamoto-dori, Nichome, Kobe.
Hereford, Rev. W.F. & W., 1902, P.M., Yamada, Ise.

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Hermann, Miss Valentine, 1903, Y.M.C.A. 15 Dote Samban-cho, Tokyo.
Herve, L'Abbé, 1897, R.C.C., Catholic Mission, Tsuruoka.
Hessler, Miss Minnie, 1907, F. M., 1921 Hidein-cho, Tennoji, Osaka.
Heuzet, Rev. A.E., 1895, R.C.C. Kirinoura, Goto.
Hewett, Miss E.J., 1884, M.E.C., Sendai.
Heywood, Miss G., 1904, E.C., (*absent*).
Hibbard, Mr C. V. & W., 1902. Y. M. C. A. Tairen, (*absent*) 156 Ravine St. Janesville, Wis., U.S.A.
Hill, Rev. G. W. & W., 1895, A.B.U., Sekinshiroji-mura, Shimonoseki.
Hill, Rev. L.P., 1907, C. of E., Shinkura-cho, Tokushima.
Hind, Rev. J. & W., 1890, C. of E., 107 Higashi Kajimach,i Kokura, Fukuoka-ken.
Hodges, Miss Olive I., 1902, M P., (*absent*).
Hoekje, Rev. Willis G , 1907, R.C.A., Nagasaki.
Hoffsommer, Rev. W.E. & W. 1907, R.C.A., 13 Toriizaka, Azabu, Tokyo.
Hogan Miss F.M.F. 1892, C. of E., 1 Nagasaka-cho Azabu, Tokyo.
Holbrook, Miss M.A., 1889, A.B.C., Kobe Jo Gakuin, Kobe.
Holland, Miss J. M., ( ) C. E., Osaka.
Holmes, Rev. C. P. & W., 1907, M. C. C., 13 Toriizaka, Azabu, Tokyo.
Hondelink, Rev. G. & W., 1903, R.C.A., (*absent*) Holland, Mich. U.S.A.
Hope, Rev. S.R. & W , 1892, P.M.S., (*absent*).
Horne, Miss, A.J.C., 1906, C. of E., 50 Takara-machi, Kokura.
Houston, Miss Ella, 1892 P.M.S. Kinjo Jo Gakko, Nagoya.
Howard, Rev. A.T., D.D., & W., 1896, U.B.C., 1929 Shimo Shibuya, Tokyo.
Howard, Miss R.D., 1891, C. of E., Shinonome-cho, Osaka.
Howe, Miss Annie L., 1887, A.B.C., 22 Rokucho, Nakayamate-dori, Kobe.
Howie, Miss J.H., 1900, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Hoyt, Miss Olive S., 1902, A.B.C, (*absent*),
Hughes, Mr H. & W., 1880, C. of E., 5 Nakayamate-dori, Sanchome, Kobe.
Hughes, Miss Alice M. 1897, C. of E., 134 Yone-machi, Kushiro, Hokkaido.
Hughes, Miss E.E., ( ) C. of E., 134 Yone-machi, Kushiro, Hokkaido.
Hughes, Miss E.M., 1906, C. of E, 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Hughes, Miss Grace A., 1900, A.B.U., (*absent*).
Huhold, Miss E.M.S., 1892, C. of E., Tawara-cho, Nagoya.
Hutchinson, Rev. A.B., & W., 1881 C. of E., (*absent*).

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Hutt, L'Abbé Alfred, 1898, R.C.C., Catholic Mission, Asahigawa, Hokkaido.

I

Iglehart, Rev. E.T. & W., 1904, M. E. C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji Gakuin, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Sapporo.

J

Jacquet, L'Abbé Vicar Gen. C., 1887, R. C. C., Shimizu-koji, Sendai.
Jack, Rev. Milton, & W., 1905, C.P., Tamsui, Formosa.
*Jeffreys Rev. H.S. & W., (Mrs J. *absent*) E.C., Mannen-cho, Shitaya-ku, Tokyo.
Jex-Blake, Miss M.B., 1898, C. of E., Sei Kokwai, Muroran.
Johnson, Miss Rose, 1906, C.C., Nakanaga-cho, Akita.
Johnson, Rev. W.T., & W., 1902, P.M. (*absent*).
Johnson, Miss Kate V., 1886.
Johnson, Rev. F.R., & W., ( ) E.P., Formosa, (*absent*).
Johnstone, Miss Janet M., 1905, P. M, Hokuriku Jo Gakko, Kanazawa.
Joly, Rev. E. Cl., 1885, R.C.C., Miyazaki, Miyazaki-ken.
Jones, Rev. E.H. & W., (Mrs J. *absent*) 1888, A.B.U., Mito.
Jones, Rev. W. Y., D. D., & W., 1894, P.M., Karasumaru-dori, Imadegawa, Kyoto.
Jost, Miss H.J., 1898, M C.C., 75 Hirosaki-dori, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C., Matsuyama.
*Julius, Miss O., 1888, 52 A Tsukiji, Tokyo.

K

Kapfer, Rev. C.J., 1900, R.C.C., (*absent*).
Keen, Miss E.M., 1896, C. of E., Kokura.
Kennedy, Rev. F.W. & W., 1892, C. of E., Nagano.
Kent, Miss K.A.E., 1908, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Kettlewell, Rev. F., 1905, S.P.G., Okuhirano, Kobe.
Kidder, Miss A.H., 1875, A.B.U., 10 Fukuro-machi, Surugadai, Tokyo.
Kidwell, Miss Lola M., 1894, M.E.C., Eiwa Jo Gakko, Fukuoka.
Kilbourne, Rev. E.A. & W., 1902, O.M.S. Kashiwagi, Yodobashi, Tokyo-fuka
Killam, Miss Ada B., 1902, M.C.C., Kofu, Yamanashi-ken.
*Kimball, Miss J. ( ) E.C., Nara, Nara-ken.
King, Rev. A.F., 1888, C. of E., 11 Sakae-cho, Shiba, Tokyo.

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King-Wilkinson, Miss Maud, 1898, C. of E., Matsuye, Izumo.
Kingsbury, Rev. W. de L., 1907, M.E.C., 12 D Higashi Yamate, Nagasaki.
Kinney, Miss Janie M., 1907, C.P., Tamsui, Formosa.
Klein, Rev. Matthias & W., 1906, F.M., Akashi.
Kleinpeter, Rev. C.J., 1893, R.C.C., Miiraku, Goto, Nagasaki-ken.
Knight, Miss H.F., C. of E., Rakujikwan, Oku Hirano, Kobe.
Knight, Rev. O.H., 1899, C. of E., (*absent*).
Koskenniemi, Rev. E. & W., 1907, Luth., Iida, Nagano-ken.
Kuhns, J.H, 1905, Y.M.C.A., Daimyo-machi, Chofu, Nagato-kuni.
Kuhns, Miss M.M., ( ) M.P., (*absent*).
Kurvinen, Miss Esteri S., 1900, Luth., *absent*), Helenski, Siltasaari, Finland.
Kuyper, Miss Jessie, 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C.C., Sapporo.
Laing, Miss M.K., 1900, M C.C , 75 Hirosaki-dori, Kanazawa.
Laisné, L'Abbé T., 1888, R.C.C., Catholic Mission, Matsuye.
Lampe, Rev. W.E. & W., 1900, R.C.U.S., (*absent*) 735 Girard St., N.W., Washington, D.C., U S.A.
Landis, Rev. H.M. & W., 1888, P.M., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., E.P., Formosa, (*absent*).
Lang, Rev. D.M., & W., 1890 C. of E., Motomachi, Hakodate.
Langlais, Rev. J., 1878, R.C.C., (*absent*).
Langsdorf, Rev. W.B., Ph. D., & W., 1902, P.M., (*absent*).
Langton, Miss H., 1902, C. of E., (*absent*).
Laning, Miss Serena B., 1907, E.C., 5 Kawaguchi, Osaka.
Laning, Henry, M.D., 1873, E.C., (*absent*).
Lanius, Miss Anna B., 1898, M. E. S., Kami Nagarekawa-cho, Hiroshima.
Lansing, Miss Harriet M., 1893, R. C. A., 45 Shimotatsu-cho, Kagoshima.
Lawrence, Mr A. & W., ( ) B.S. 14 Mae-machi, Kobe.
Lea, Rev. A., 1897, C. of E., 52 Tsukiji, Tokyo.
Learned, Rev. D.W., D.D., & W., 1875, A.B.C., Imadegawa-dori, Kyoto.
*Learned, Miss Grace W., ( ) A.B.C., Imadegawa-dori, Kyoto.
Leavitt, Miss J. L., 1881, P.M., Tanabe, Wakayama-ken.
Lebel, Rev E., 1882, R.C.C., Kumamoto.
Lediard, Miss Mary F., 1906, C C., Nakazato, Takinogawa, Tokyo-fuka.
Lech, Miss Cornwall, 1908, C. of E., 28 Nagata-cho, Kojimachi, Tokyo.
Lee, Miss Mabel, 1903, M.E.C., 10 Sanchome, Kataha, Nagoya.
Leland, Rev. H.D., ( ) Iwakuni, Yamaguchi-ken.

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Lemaré chal, L'Abbé J.M., 1898, R.C.C., 44 Yamate-cho, Yokohama.
Lemarié, Rev. F.P.M., 1898, R.C.C., Yatsushiro, Kumamoto-ken.
Lemoine, Rev. J.C., 1894, R.C.C. 21 Kasumi-cho, Azabu, Tokyo.
Lewis, Miss Amy G., 1898, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Lewis, Miss Alice, 1905, S.F., 30 Koun machi, Mita, Tokyo.
Lewis, Miss Stella G., 1905, C. C., 2395 Minami Kawahori-cho, Tennoji, Osaka.
Lignuel, L'Abbé F.A., 1889, R.C.C., 35 Tsukiji, Tokyo.
Lindsey, Miss Lydia A., 1907, R. C. U. S., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H. & W., 1891, C.M.A., 22 Shimonaka-machi, Hiroshima.
Linsley, Miss E.E., 1907, A. B. U., 10 Fukuro-machi, Surugadai, Tokyo.
Lippard, Rev. C.K. & W., 1900, Luth., 175 Nakanohashi-koji, Saga.
Lissarrague, L'Abbé, 1901, R.C.C., 18 Mukoyanagiwara, Tokyo.
Lloyd, Miss J., 1906, E.P., Tainan, Formosa.
Lobdell, N.L. & W., 1906, Univ., 79 Oiwa-mura, Shidzuoka.
Logan, Rev. C.A. & W., 1902, P.M.S., Hon-cho, Tokushima, Awa.
Lombard, Rev. F.A., 1900, A.B.C., Muro-machi, Kyoto.
London, Miss M.H., 1907, P.M., Joshi Gakuin, 33 Kaminiban-cho, Tokyo.
Long, Miss Hortense, 1905, M.E.C., Kagoshima.
Loomis, Rev. Henry, D.D., & W., 1872, B.S, Bluff Yokohama.
Loomis, Miss Clara D., 1901, W.U.M., (*absent*).
Luneau, L'Abbé A., R.C.C., Osaka.
Luther Miss Ida R., 1893, P.M., Hokuriku Jo Gakko, Kanazawa

M

Macdonald, Miss A. C., 1904, Y. W. C. A., 15 Dote Sambancho, Kojimachi, Tokyo.
Mac Donald, A. W. & W., 1907, A. L., Sanko-cho, Shirokane, Tokyo.
Mackie, Miss J., 1900, C. of E., Tomida, Tokushima.
Macmillan, Thos. D., 1907, Y.M.C.A.T., 32 Kawaguchi-machi, Osaka.
MacNair, Rev. T. M. & W., 1883, P. M., 2 Nishi-machi, Nihon-enoki, Tokyo.
Madden, Rev. M.B. & W., 1895, C.C., 69 Kwozenji-dori, Sendai.
Madeley, Rev. W.F. & W., 1869, E.C., Wakamatsu, Aizu.
Makeham, Miss, 1908, C. of E., St. Mary's Home, Matsumoto.
Maguet, Miss E., P.M., Kanazawa.
Mann, Miss Irene P., 1895, E.C., (*absent*).
Mann, Rev. G.C. & W., 1905, C. of E., Hamada, Iwami.

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Marie, L'Abbé L.C., 1888, R.C.C., Hiroshima.
Marion, L'Abbé P., 1895, R.C.C., Niigata.
Marmand, L'Abbé J.E, 1876, R.C.C., Kuroshima, Nagasaki-ken.
Marmonier, L'Abbé P. C H., 1900, R. C. C., Uchiawagi-machi, Osaka.
Mathon, L'Abbé Remy, R.C.C., Akita.
Matrat, Rev. J.Fr., 1881, R. C. C., Hibosashi, Hirado, Nagasaki-ken.
Matson, Rev. Aug. & W., 1901, S.J.A Ito, Izu.
Matthews, Rev. W. K. & W., 1902, M E. S., Box 54, Sannomiya, Kobe.
Mathewson, Rev. W.F. & W., 1905, F.M., (*absent*) 14 N. May St., Chicago, Ill.
Maxwell, J.L., M D., & W., E.P., Tainan, Formosa.
Maynard, Rev. Nathan & W., 1884, S. B. C., (*absent*) Salem, Va., U.S.A.
Mayrand, Rev. P. A., 1889, R. C. C., 34 Honcho, Kami-machi, Hachioji.
Mc Alpine, Rev. R. E. & W., 1885, P. M. S., 64 Shirakabe-cho, Nagoya.
Mc Caleb, Rev. J.M. & W., (Mrs Mc C. *absent*) 1892, Ind., Zoshigaya-mura Koishikawa, Tokyo.
McCauley, Mrs J.K., 1880, P.M., 356, Okubo, Tokyo-fuka.
McLeod, Rev. Duncan W. & W., 1908, C.P., Tamsui, Formosa.
McCloy, Thos., M.D., & W., Ind., 17 Hikawa-cho, Akasaka-ku, Tokyo.
McCollum, Rev. J.W., D.D., & W., 1889, S.B C., 16 Funa-machi, Fukuoka.
McCord, Rev. E. K. & W., 1900, A. C. C., 41 Karahori-machi, Sendai.
McCorkle, Rev. R.D. & W., 1906, C.C., Tennoji, Osaka.
McCoy, Rev. R. D. & W., 1901, C. C., Nakazato, Takinogawa, Tokyo-fuka.
McGinnis, Rev. R. H. & W., 1900, C. of E., 43 Higashi Kataha, Nagoya.
McIlwaine, Rev. W.E. & W., 1889, P.M.S., 180 Takajo-machi, Kochi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C., 14 Naka Takajo-machi, Kanazawa.
McKim, Rt. Rev. Bishop John, D. D., & W., 1891, M. C. C., 38 Tsukiji, Tokyo.
McKim, Miss Bessie, 1905, E.C., 38 Tsukiji, Tokyo.
Mead, Miss Lavinia, 1890, A.B.U., 11 Kami-dori, 4 chome, Osaka.
Meade, Miss Bessie, 1904, E.C., (*absent*).
Mebane, Miss Mary G., 1904, P.M.S., Kochi.
Medling, Rev. R. P. & W., 1907, S. B. C., 29 Sakura-baba, Nagasaki.

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Meikle, Rev. W.L. & W., 1908, F.M., 5401, Shimpoin-cho, Minami-ku. Osaka.
Meyers, Rev. J. T. & W., 1893, M. E. S, 133 Kaminobori-cho, Hiroshima.
Millar, Mr. W.A. & W., 1906, O.M.S., 12 Sanjo-machi, Utsunomiya.
Miller, Miss Alice, 1895, Ind., 6 Naka-cho, Yotsuya, Tokyo.
Miller, Rev. E.R. & W., 1872, R.C.A., 22 Hirakawa-cho, Kojimachi, Tokyo.
Miller, Miss, 1908, P.M., Sapporo.
Miller, Rev. H.K. & W., 1892, R.C.U.S., 16 Higashi Sambancho, Sendai.
Miller, Rev. L.S.G., 1907, 388 Shinyashiki, Kumamoto.
Milligan, Miss Bertha, 1907, A. L., 301, Sanko-cho, Shirokane, Tokyo.
Milliken, Miss Elizabeth P., 1884, P.M., (*absent*).
Mills, Earnest O., 1908, Y.M.C.A.T., Chofu, Nagato kuni.
Mintle, Miss Rose, 1908, H.F., Choshu, Shimosa.
Minkkinen, Mr D. & W.. 1905, Luth. (Finnish) Shimo Suwa.
Monk, Miss A.M., 1904, P.M., Sapporo.
Montagu, L'Abbé L., 1902, R.C.C., Hirosaki.
Montgomery, Miss Capt., S.A., Hakodate.
Moody, Rev. C.N., ( ) E. P., Chianghua, Formosa.
Moore, Rev. J.P., D. D., & W., 1883, R. C. U. S., 5 Hikawa-cho, Akasaka, Tokyo.
Moore, Rev. J.W. & W., 1890, P.M.S., 25 Hama-machi, Susaki, Kochi-ken.
Moore, Miss Margaret E., ( ) P.M., Tanabe.
Morgan, Miss Agnes E., 1889, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Morgan, Miss F.K., 1888, M.C.C., 75 Hirosaki-dori, Kanazawa.
Morgan, Rev. J.B. & W., 1907, Y.M.C.A.T., Sapporo.
Morris, Rev. A.R., ( ) E.C., Yokohama.
Morton, Rev E.S., 1904, P.M.S., (*absent*).
Moseley, Rev. C.B. & W., 1887, M.E.S., Yamaguchi, Suwa.
Moule, Rev. G.H. & W., 1903, C. of E., Fukuoka.
Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
Mugabure, Rt. Rev. P.X., Archbishop of Tokyo, 1894, R.C.C., 35 Tsukiji, Tokyo.
Muller, Mr. F. & W., 7 of 97, Yochome, Yamamoto-dori, Kobe.
Munroe, Rev. H.H. & W., 1906, P.M.S., 159 Ohashi-dori, Kochi.
Murphy, Rev. U.G. & W , 1893, M.P., (*absent*).
Murray, Rev. A.D., D.D., & W , 1893, M.P., 22 Kawaguchi, Osaka.
Myers, Rev. H.W. & W., 1897, P.M.S., 112 Shichome, Yamamoto-dori, Kobe.

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N

Nash, Miss E., 1891, C. of E., Sakai, Hoki.
Neely, Miss C.J., 1899, E. C., Misaki-cho, Sanchome, Kanda, Tokyo.
Neill, Adj. A. & W., 1905, S.A., 11 Ginza, Nichome, Tokyo.
Neff, Mr. Clarence A., 1907, Y. M. C. A. T., c/o Rev. E. S. Cobb, Gakkocho, Niigata.
Nevile, Miss Lucy, 1905, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Newbold, Miss E.C, ( ) E.C., Akita.
Newell, Rev. H.B. & W., 1887, A.B C., (*absent*) Cleveland, Ohio, U.S.A.
Newcombe, Staff-Capt. I., 1895, S.A., Arata-machi, Sanchome, Kobe.
Newman, Miss H., 1905, C. of E, 1 Nagasaka-cho, Azabu, Tokyo.
Newton, Rev. J.C.C., D.D, & W., 1888, M.E.S., Box 54, Sannomiya, Kobe.
Nicolai, Bishop, 1870, R.O.C., 6 Higashi Kobai-cho, Surugadai, Tokyo.
Neilson, Rev. A.B, ( ) E.P., Tainan, Formosa.
Nind, Rev. T.A. & W., 1899, C., of E., (*absent*).
Niven, Rev. G.C. & W., 1894, C. of E, Iwane-machi, Gifu.
Noailles, L'Abbé Olivier de, 1883, R.C.C., 80 Honmura, Yamashita-cho, Yokohama.
Norman, Rev. D. & W., 1897, M.C.C., Nagano, Shinshu.
Norman, Miss Lucy, 1901, Ind., Agata-machi, Nagano.
Norton, Miss E.L.B., 1900, C. of E., 2 Kita Sanjo, Nishi 7 chome, Sapporo.
*Nott, Miss G.C., 1890, C. of E., (*absent*).
Nylund, Miss J., 1907, Luth. (Finnish) Shimo-Suwa, Nagano-ken.

O

Obee, Rev. E.I. & W., 1904, M.P., 101 Mitsugura-cho, Nagoya.
Oldham, Miss Lydia, 1892, C.C., Nakano-cho, Ichigaya, Tokyo.
Olds, Rev. C.B. &. W., 1903, A.B.C., Miyazaki, Miyazaki-ken.
Oltmans, Rev. A., D.D., & W., 1886, (*absent*) Holland, Mich., U. S. A.
Orr, Staff-Capt., R.H. & W., 1905, S.A., 11 Ginza, Nichome, Tokyo.
Osborne, Miss Catherine M., 1895, Univ., Joshi Dai Gakko, Koishikawa, Tokyo.

P

Painter, Rev. Sheldon & W., 1896, C. of E., 21 Kusakabe-cho, Kumamoto.
Palmer, Adj., 1908, S.A., 11 Nichome, Ginza, Tokyo.
Palmer, Miss G., 1898, C. of E., (*absent*).

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Papmot, L'Abbé E.J , 1886, R.C.C., (*absent*).
Parker, Miss Alice, 1901, C. of E., (*absent*).
Parmelee, Miss H.F., 1877, A.B.C., Matsuyama, Iyo.
Parrott, Mr. Fred & W., 1890, A.B.U., Bible House, 14 Mayemachi, Kobe.
Parshley, Rev. W.B & W., 1890, A.B.U., 75 Bluff, Yokohama.
Partridge, Rt. Rev. Bishop S.C. & W., 1900, E.C., Kyoto.
Pasley, Miss M.L., 1903, C. of E., Hamada, Iwami.
Patton, Miss Annie V., 1900, P.M.S, 171 Terashima-machi, Tokushima, Awa.
*Patton, Miss Florence, 1895 P.M.S., 171 Terashima-cho, Tokushima. Awa.
Paulson, Miss Gerda, 1899, A.B.U., (*absent*) 766 Wells St., St Paul, Minn.
Payne, Miss E.C., 1892, C. of E., Suminoye-cho, Otaru.
Peacocke, Miss K.M., 1895, C. of E., (*absent*).
Pearce, Miss Lizzie, 1908, O.M.S., Kashiwagi, Yodobashi, Tokyo-fuka.
Pearson, Adj. Mary, 1898, S.A., Tokyo.
Pearson, Milo, 1908, Y M.C.A T., Odawara.
Peck, Miss sally P., 1901, E.C., (*absent*).
Pedley, Rev. Hilton & W., 1889, A.B.C., (*absent*) Auburndale, Mass. U. S. A.
Peeke, Rev. H.V.S. & W., 1888, R.C.A., (*absent*) Kalamazoo, Mich, U.S.A.
Pelu, Rev. A.C.A. 1872, R.C.C., Dozaki, Goto, Nagasaki-ken.
Penrod, Miss Christine T., 1892, A C.C., 26 Kasumi-cho, Azabu, Tokyo.
Perrin, Rev. H., 1884, R.C.C., Kobe.
Perry, Rev. Fred A. & W., 1902, M.P , 79 Oiwa-mura, Shidzuoka.
Peterson, Miss A.J., 1891, S.J.A , Chiba, Shimosa.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.C., Kadota Yashiki, Okayama.
Pettee, Miss, Anna H., 1906, A.B.C., 60 Yamamoto-dori, Kobe.
Petterson, Miss Iuga, 1905, A.B.U , Seki Ushiroji-mura, Shimoseki.
Pettier, L'Abbé A.E., 1868, R.C.C., (*absent*).
Phelps, Mr. Geo. S. & W., 1902, Y.M.C.A., Imadegawa-dori, Kyoto.
Phelps, Miss F.E., 1889, M.E.C., 2 Sambancho, Sendai.
Philips, Miss E.G., 1901, C. of E., 108 Zoshigaya, Koishikawa, Tokyo.
Pierson, Rev. G.P., & W., 1888, P.M., Asahigawa, Hokkaido.
Pieters, Rev. Albertus & W., 1891, R.C.A., 14 Higashi Yamate, Oura, Nagasaki.
Pieters, Miss Jennie A., 1904, R.C.A., 45 Shimotatsu-cho, Kagoshima.

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Pifer, Miss B. Catherine, 1901, R.C.U.S., Meiji Gakuin, Tokyo.
Pinsent, Mrs A.M., 1905, M C.C., Shidzuoka.
Place, Rev. A.W. & W., 1903, C.C., Zoshigaya, Tokyo-fuka.
Platt, Rev. J.W. & W., 1906, C. of E., Nakayamate-dori, 3 chome, Kobe.
Planés, L'Abbé S.S. 1903, R.C.C., Kure.
Pool, Miss Lillian, 1906, Ind., 8 Higashi Jado, Nara.
Pouget, L'Abbé Armand, 1893, R.C.C., Morioka.
Powell, Miss Lucy M., 1900, R.C.U.S., (*absent*) Cochranton, Crawford Co, Pa.
Pratt, Miss S.A., 1892, W.U.M., (*absent*).
Preston, Miss E.A., 1888, M.C.C., (*absent*) Brantford, Ontario, Canada.
Price, Mrs H.B., 1890, P.M.S., Nagoya.
Prindeville, Miss M., 1906, C. of E., 3 Nakayamate-dori, 6 chome, Kobe.
Pringle, Miss F.C., 1900, C. of E., 108, Zoshigaya, Koishikawa, Tokyo.
Provence, Mr. E.W., 1906, Y.M.C.A.T., 59 Hoei Kami-cho, Fukui.
Puissant, Rev. M., 1888, R.C.C. Catholic Mission, Tamatsukuri, Osaka.

R

Rabetts, Lieut. N., 1905, S.A., 11 Ginza, Nichome, Tokyo.
Raguet, Rev. E., 1879, R.C.C., Kagoshima.
Ranck, Miss Elmina, 1906, E.A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Ransom, Miss Mary H., 1901, P.M., 33 Kawaguchi, Osaka.
Ransom, Miss A.L., 1904, E.C., Sendai.
Raoult, Rev. G.E., 1896, R.C.C., Oita.
Rawlings, Rev. G.W. & W., 1900, C. of E., (*absent*).
Ray, Rev. J.F. & W.,
Reeve, Rev. E., 1908, C. of E., Hakodate.
Reeve, Rev. W., 1908, C. of E., Hakodate.
Read, Miss Rachel, ( ) 23 Reinanzaka-cho, Akasaka, Tokyo.
Reed, Mr. C.A. 1806, Y.M.C.A.T., 718, Noda, Yamaguchi.
Reid, Miss G.A., 1900, C. of E., 24 Nakarokubancho, Kojimachi, Tokyo.
Reifsnider, Rev. C.F., & W., 1901, E C., Fukui.
Reifsnider, Mr. J. & W., 1902, E C. (*absent*).
Reischauer, Rev. A.K. & W., 1905, P.M., Meiji Gakuin, Tokyo.
Relave, L'Abbé T.L., 1885, R.C.C., Miyazu, Tango.
Remington, Miss Gertrude, M.D., 1903, Ind., 7 Naka-cho, Yotsuya, Tokyo.
Rennie, Mr. Wm., 1906, Y.M.C.A.T., Hakodate.
Rey, L'Abbé A., 1889, R.C.C., Kyoto.

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Rey, L'Abbé J.P., Vicar Gen., 1882 R.C.C., Shidzuoka.
Reynaud, D'Abbé Jules, 1896, R.C.C., (*absent*).
Richard, Rev. H., 1893, R.C.C., Daisuma, Oshima, Kagoshima-ken.
Rickards, Miss M., 1894, C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
*Riddell, Miss H., 1890, C, of E., Furu-Shinyashiki, Kumamoto.
Riggs, Mr. R.F., ( ) Yokote, Akita-ken.
Riker, Miss Jessie, 1903, P.M., Yamada, Ise.
Rioch, Miss Mary, 1892, C.C., 35 Nakano-cho, Ichigaya, Tokyo.
Ritson, Miss E., 1891, C. of E., Tomita, Tokushima, Tokushima-ken.
Roberts, Miss A., 1897, C. of E., 8 Nishi-Hatcho, Toyohashi.
Robertson, Miss Elva, 1905, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Robinson, Rev. J.C. & W., (Mrs R. *absent*) 1888, C. of E., Takeyamura, Hiroshima.
Robinson, Rev. C.E. & W., 1907, C.C., 58 Katahira-cho, Sendai.
Robson, Adj. John & W., 1899, S.A. Kobe.
Robson, Lieut, Miss ( ) S.A., Tokyo.
Rogers, Miss, 1908, C. of E., Shidzuoka.
Roland, L'Abbé E., 1897, R.C.C., Fukuyama.
Rolman, Miss E.L., 1884, A.B.U., 9 Naka-cho, Yotsuya, Tokyo.
Rose, Miss C.H., 1886, P.M., Otaru, Hokkaido.
Rotz, L'Abbé Mare de, 1868, R.C.C., Nagasaki.
Rotzel, Mr. C.L. & W., 1907, ( ) Shinmachi, Yamaguchi.
Rousseau, L'Abbé J., ( ) R.C.C., (*absent*).
Rowe, Rev. J.H. & W., 1906, S.B.C., 29 Sakurababa, Nagasaki.
Rowland, Rev. G.M., D.D., & W., 1886, A.B.C., Sapporo.
Rowland, Miss J.M., 1906, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
Rowlands, Rev. F.W. & W., 1897, Saga, Kyushu.
Roy, L'Abbé A.J.R. 1906, R.C.C., (*absent*).
Ruigh, Rev. D.C. & W., 1905 R.C.A., Morioka, Iwate-ken
Rumsey, Miss F.M., 1907, A.B.U., 47 Shimotera-machi, Himeji.
Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss M.H., 1895, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Ryan, Mr. M.S. & W., 1907, A.I., 160 Yamashita-cho, Yokohama.
Ryerson, Rev. G.E. & W., 1905, C. of E., Arigasaki, Matsumoto, Shinshu.

S

Salmon, Rt. Rev. M·A., Vicar Gen., 1868, R.C.C., Nagasaki.
Sander, Miss M , 1890, C. of E., (*absent*).
Sauret, Rev. M., 1879, R.C.C., Kurume, Fukuoka-ken.

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Savolainen, Mr. V. & W., 1907, Luth. (Finnish), Shimo-Suwa, Nagano-ken.
Schiller, Pfarrer Emil & W., 1895, G.E.M., 10 Noboribata, Shagoin-cho, Azana, Kyoto.
Schneder, Rev. D.B.,D.D. & W., (Mrs S. *absent*) 1887, R.C.U.S., 78 Higashi Samban-cho, Sendai.
Schreeder, Pfarrer E. & W., 1898, G.E.M., 39 Kamitomizaka, Koishikawa, Tokyo.
Schumaker, Rev. T.F. & W., 1889, A.B.U., (*absent*) 1150 Los Robles Ave., Pasadena, Cal., U.S.A.
Schwartz, Rev. H.W.,M.D. & W., 1885, M.E.C., Sendai.
Schwartz, Rev. H.B. & W., 1893, M.E C., Naha, Loo Choo Island.
Scott, Rev. F.N. & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki.
Scott, Rev. J.H., 1892, A.B.U., 19 Kawaguchi, Osaka.
Scudder, Rev. Frank S , 1897, R.C.A., Honolulu, Hawaii.
Searle, Miss S.A., 1883, A.B C., 60 Yamamoto-dori, Kobe.
Seeds, Miss Leonora M. 1899, M.E.C., (*absent*) University Ave., Delaware, Ohio.
Seeds, Miss Mabel L., 1901, M.E.C., (*absent*) University, Ave., Delaware, Ohio.
Seiple, Rev. W.G.,Ph.D., & W., 1900, R.C.U.S., 78, Higashi Samban-cho, Sendai.
Sells, Miss E.P., 1893, C. of E , 41 Kajiya-machi, Kagoshima.
Service, Miss, 1905, C. of E., 35 Nakayamate-dori, 3 chome Kobe.
Shannon, Miss I.L., 1905, M.E.S., Kami Nagarekawa-cho Hiroshima.
Sharpe, Rev. A.L., 1903, C. of E., 12 Higashi Kusakabe-cho, Shidzuoka.
Shaw, Rev. R.D M., 1901, C. of E., Nagano.
Shaw, Miss L.L., 1904, C. of E., 12 Kawaguchi-cho, Osaka.
Sherman, Miss Mary B., 1902, P.M., Yamaguchi.
Shively, Rev. B.F. & W., 1907, U.B., 1929 Shimo-Shibuya, Tokyo.
Shortt, Rev. Chas. H., 1900, C. of E., (*absent*).
Sifton, Miss I.A., 1897, M.C.C., Taihoku, Formosa
Singer, Miss F.E., 1894, M.E.C., (*absent*) Shady Ave. & Walnut St., Pittsburg, Pa. U.S.A.
Slate, Miss Anna B., 1902, M.E.C., (*absent*) Williamsport, Pa. U.S.A.
Slote, Mr J.W., 1906, O.M.S., Kashiwagi, Yodobashi, Tokyo-fuka.
Smart, Rev. W.H., 1901, E.C., Yamagata.
Smelser, Mr F. L. & W., 1895, H. F., 2124, Minami Ota-machi, Yokohama.
Smith, B P., 1905, B.B.S., 14 Maye-machi, Kobe.
Smith, Rev. F.H. & W., 1905, M.E.C., 182 Hisaya-cho, Nagoya.
Smith, Rev. Frisby, 1908, Luth.,
Smith, Miss Lida B., 1885, M.E.C., Kagoshima.

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Smith, Mr. P.A & W., 1903, Y.M.C.A.T., 31 Kami Yanagi-cho, Hiroshima.
Smith, Miss S.C., 1880, P.M., (*absent*).
Smith, Roy, 1908, Y.M.C.A.T., 182 Hisaya-cho, Nagasaki.
Smith, W.G. & W., Ind. 372 Sanko-cho, Shiba-ku, Tokyo.
Smyser, M. M. & W., 1903, Y. M. C. A. T., 32 Kawaguchi-machi, Osaka.
Smyth, Capt., S.A., 11 Ginza, Nichome, Tokyo.
Snowden, Miss M., 1890, C. of E., 15 Nakayamate-dori, 6 Chome, Kobe.
Soper, Rev. J., D.D., & W., 1873, M.E.C., (*absent*) Wellsville, York Co. Pa., U.S.A.
Soper, Miss E. Maud, 1903, M.E.C., (*absent*) Wellsville, Pa., U.S.A.
Spamer, Mr. Carl Ober, 1907, Ind. Meiji Gakuin, Tokyo.
Spencer, Rev. David S., D.D., & W., 1883, M.E.C., 5 Aoyama Gakuin, Aoyama, Tokyo.
Spencer, Miss E., ( ) E.C., St Mary's School, Arigasaka, Matsumoto.
Spencer, Miss M.A., 1878, M.E.C., (*absent*) Bala, Pa., U.S.A.
Spiese, Miss Laura M., 1906, Ind. Kyobunkwan, Ginza, Tokyo.
Spivey, Miss May, 1906, M.E.S., 35 Nakayamate-dori, Kobe.
Sprowles, Miss A. 1905, M.E.C., Iai Jo Gakko, Hakodate.
Stanford, Rev. A.W. & W., 1886, A.B.C., 59 Yamate-dori, Kobe.
Steadman, Rev. F.W. & W., 1901, A.B.U., 67 Inabo-cho, Otaru.
Steele, Rev. H.W. & W., 1906, C. of E., Kobe.
Steenbuch, Rev. C. & W., 1900, C. of E., (*absent*).
Steichen, L'Abbé Michel, 1886, R.C.C., 9 Wakaba-cho, Yokohama.
Steiner, Rev. Jesse F., 1906, R.C.U.S., 112 Kita Nibancho, Sendai.
Stevens, Rev. E.S. & W., (Dr. Nina) 1892, C.C., (*absent*).
Stevenson, Miss G.S., 1898, C. of E., 10 Suminoye-cho, Otaru.
Stewart, Rev. S.A., 1906, M.E.S., 23 Kitanagasa-dori, Yochome, Kobe.
Stick, Rev. J. Munroe & W., 1902, R.C.U.S., 135 Higashi Nibancho, Sendai.
*Sterling, Miss C.E., 1888, P.M.S., Tokushima.
Stirewalt, Rev. A.J., 1906, Luth., 388 Shinyashiki, Kumamoto.
Stowe, Miss Grace H., 1908, A.B.C., Tokyo.
Stowe, Miss Mary E., 1908, A.B.C., Tokyo.
Strout, Miss Flora E., 1908, W.C.T.U., Meiji Gakuin, Tokyo.
Stuart, Miss J., ( ) E.P., Tainan, Formosa.
Suthon, Miss G., 1889, E.C., (*absent*).
Sutton, Miss Daisy E., 1908, M.E.C., Kwassui Jo Gakko, Nagasaki.
Sweet, Rev. Chas. F. & W., 1878, E.C., 56 Tsukiji, Tokyo.

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T

Tabb, Mr. T. Turner, 1907, Y.M.C.A.T., 1595 Kikuya Yoko-cho, Hagi, Yamaguchi-ken.
Taber, Miss Inez E., 1905, S.F., 30 Koun-machi, Mita, Tokyo.
Talcott, Miss E., 1873, A.B.C., 59 Nakayamate-dori, 6 Chome, Kobe.
Tanner, Miss L.K., 1905, C. of E., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
Tapson, Miss A.M., 1883, C. of E., (*absent*) c/o C.M.S., Salisbury Sq., London.
Taylor, Wallace, M.D. & W., 1874, A.B.C. Osaka.
Taylor, Mr. Wm. J. & W., J. E. B., 4 Hikawa-cho, Akasaka, Tokyo.
Tennent, Miss A.C., 1891, C. of E., (*absent*).
Tenny, Rev. C.B. & W., 1900, A.B.U., Yokohama.
Teusler, R.B., M.D., & W., 1900, E.C., St Luke's Hospital, Tsukiji, Tokyo.
Thomas, Miss Hettie, 1903, M.E.C., Kwassui Jo Gakko, Nagasaki.
Thomas, Miss Mary, 1906, M.E.C. Kwassui Jo Gakko, Nagasaki.
Thomasma, Miss G.M., 1904, R.C.A. Sturges Seminary, Nagasaki.
Thompson, Rev. David, D. D. & W., 1863, P.M., 16 Tsukiji, Tokyo.
Thompson, Miss Annie De F., 1887, R.C.A., (*absent*) Somerville, N.J., U.S.A.,
Thompson, Miss F. 1906, C. of E., Shindacku cho Nagasaki.
Thomson, Rev. R.A. & W., 1888, A.B.U, 39 Kitano Nichome, Kobe.
Thorp, Miss E.E., 1905, C. of E., Kokutaiji, Hiroshima.
Timberlake, Miss A., 1905, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Tindale, Staff-Capt. & W., ( ) S.A., 11 Ginza, Nichome, Tokyo.
Topping, Rev. Henry & W., 1895, A.B.U., 43 Uchimaru, Morioka.
Torrey, Miss Elizabeth, 1890, A.B.C., 60 Yamamoto-dori, Kobe.
Totten, Rev. Frank & W., 1902, M.P., 89 Hinode-cho, Yokohama.
Tracy, Miss Mary E., 1903, W.U.M., 212 Bluff, Yokohama.
Trent, Miss E.M., 1894, C. of E., (*absent*).
Trintignac, L'Abbé P., 1896, R.C.C., Catholic Mission, Shimonoseki.
*Tristram, Miss K.A., 1888, C of E., 12 Kawaguchi-cho, Osaka.
True, Miss Alice, 1898, A.C.C., (*absent*).
Trueman, Mr. G.E., 1907, Y.M.C.A.T., 23 Kita Nagasa-dori, 4 Chome, Kobe
Tucker, Rev. H. St. Geo., 1899, E.C. 51 Tsukiji, Tokyo.
Tulpin, Rev. E.A., 1877, R.C.C., 21 Kasumi-cho, Azabu, Tokyo.
Turner, Rev. W.P. & W., 1890, M E.S., Uwajima, Iyo.
Tuxbury, Mrs. Nina, 1907, A.B.U., 27 Nakajima-cho, Sendai.
Tweedie, Miss Eliza G.A., 1903, M.C.C., Kofu, Yamanashi-ken.
Tyng, Rev. T.S., ( ) E.C., Nara.

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U

Umbreit, Rev. S.J. & W., 1905, E.A., 50 Tsukiji, Tokyo.
Uusitalo, Miss Sigrid, 1903, Luth. (Finnish) Sendagaya, Tokyo,
Upperman, Miss M.A., 1904, Ind., 434, Kashiwagi, Yodobashi. Tokyo-fuka.

V

Vagner, L'Abbé A., 1890, R.C.C., Nara.
Vail, Miss J.S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
Van Dyke, Rev. E.H. & W., ( ) M.P., 15 A Tsukiji, Tokyo.
Van Horn, Rev. G.W., & W., 1883. P.M., (*absent*).
Van Petten, Mrs C.W., 1881, M.E.C. 221 Bluff, Yokohama.
Veazey, Miss A.M., 1892, M.C.C., Shidzuoka.
Veatch, Mr. Reese E., 1906, Y.M.C.A.T., 38 Kawaguchi machi, Osaka.
Veenstra, Capt. & W., ( ) S.A., 11 Nichomo, Ginza, Tokyo.
Villion, Rev. A., 1869, R.C.C., Catholic Mission, Hagi, Yamaguchi-ken, Vories, Mr. W.M., 1906, ( ) Hachiman, Omi.

W

Wainwright, Miss M.E., 1887, A.B.C., Okayama.
Walke, Rev. Roger A., 1904, E.C., 58 Tsukiji, Tokyo.
Walker, Mrs A.A., 1906, A.B.C., 60 Yamamoto-dori, Kobe.
Walker, Mr F. B. & W., ( ) C. of E., 5 Nakayamate-dori, 3 Chome, Kobe.
Wall, Miss A.T., 1899, ( ) E.C., Hirosaki.
Wallace, Rev. Geo. & W., 1899, E.C., (*absent*).
Waller, Rev. J. G. & W., 1890, C. of E., (*absent*) Bartonville, Ontario, Canada.
Walne, Rev. E.N. & W., 1892, S.B.C., 96 Daimyo-machi, Fukuoko.
Walter, Miss E.M., 1903, C. of E., (*absent*).
Walton, Rev. H.B. & W., 1905, C. of E., 2082 Minami, Ota-machi, Yokohama.
Walvoord, Anthony & W., 1905, R.C.A., 16 Higashi Yamate, Oura, Nagasaki.
Wansey, Rev. H.R. & W., ( ) Ind. Shiken-cho, Nikko.
Ward, Miss Elizabeth, 1905, A.B.C. Baikwa Jo Gakko, Osaka.
Ward, Miss I.M., 1901, P.M., (*absent*).
Warren, Rev. C.T. & W., 1890, C. of E., 4 Kawaguchi-cho, Osaka.
Warren, Mrs C.F. 1890, C. of E., (*absent*).
Warren, Rev. C.M. & W., 1899, A.B.C., Matsuyama, Shikoku.
Warton, Mrs R.G., ( ) Ipponmatsu, Azabu, Tokyo.
Waterhouse, Mr. Paul B., 1907, Y. M. C. A. T., 91 Myogadani-machi, Koishikawa, Tokyo.
Waters, Rev. B.W. & W., 1887, M.E.S., Nakatsu, Buzen.

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Watson, Miss R.J., 1883, M.E.C., (*absent*) 1701 S. 17th St. Lincoln, Neb. U.S.A.
Weakley, Rev. W.R. & W., 1895, M.E.S., 14 Kawaguchi-cho, Osaka.
Weaver, Rev. C.S. & W., 1900, C.C., (*absent*).
Weaver, Miss G., 1902, M.E.C., (*absent*) Syracuse, N.Y., U.S.A.
Webb, Rev. A.E., 1894, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Weidner, Miss Sadie L., 1900, R.C.U.S., (*absent*) Tiffin, Ohio, U.S.A.
Wells, Miss Florence, 1907, W.U.M., 212 Bluff, Yokohama.
Wells, Miss Lillian A., 1901, P.M., (*absent*).
Westen, Miss M., 1907, Luth., (Finnish),, Shimo-suwa, Nagano.
West, Miss A.B., 1885, P.M., 2 Nishi-machi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M.D., 1895, C. of E., 16 Rokuchome, Hirakawa-cho, Kojimachi, Tokyo.
White, Rev. S.S. & W., (Mrs W. *absent*), 1890, A.B.C., Kadota Yashiki, Okayama.
Whitman, Miss M.A., 1883, A.B.U., 10 Fukuro-machi, Surugadai, Tokyo.
Whitney, Mr. J. Percy & W., 1905, Ind., 434 Kashiwagi, Yodobashi, Tokyo-fuka.
Whitney, W.N., M.D., & W., 1875, Ind., 17 Hikawa-cho, Akasaka, Tokyo.
Wilcox, Miss Edith F., 1904, A.B.U., 34 Bluff, Yokohama.
*Wilkes, Mr. Paget & W., (Mrs. W. *absent*) 1903, C. of E., 1102, Oku Hirano-mura, Kobe.
Williamson, Rev. A.T. & W., 1906, M.C,C., Toyama, Etchu.
Williams, Rt. Rev. C.M., D.D., 1859, E.C., (*absent*).
Williams, Miss Lulu, 1906, Ind. ( ) Nara.
Williams, Miss Mary E., 1880, M.P., 224 Bluff Yokohama.
Willingham, Rev. C.T. & W., 1902, S.B.C., (*absent*) 15 S, 5th St., Richmond, Va., U.S.A.
Wilson, Rev. W A. & W., 1890, M.E.S., Oita, Bungo.
Wilson, Miss Ella M., 1903, M.P., Ura Monzen-cho, Nagoya.
Wilson, Ensign T. & W., 1905, S.A. 11 Nichome, Ginza, Tokyo.
*Wilson, Miss Addie, 1906, P.M.S., Nagoya.
Winn, Rev. T.C. & W., 1878, P.M., Tairen, Manchuria.
Winn, Miss M.L., 1881, R.C.A., Mishima, Shidzuoka-ken.
Winther, Rev. J.M.T. & W., 1898, Luth., (*absent*) 221 S. 28th Ave., Minneapolis, Minn., U.S.A.
Wirick, Miss L. J., 1890, Ind., 72 Wakamatsu-cho, Ushigome, Tokyo.
Wood, Miss Christina, 1905, C. of E., Kure.
Woodd, Rev. C.H.B. & W., 1896, C. of E., 40 Tsukiji, Tokyo.
Woodman, Rev. E.R. & W., (Mrs W. *absent*), 1880, C. of E., 40 Tsukiji, Tokyo.

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Woodward, Rev. H. & W., 1895, C. of E., (*absent*).
Woodworth, Rev. A. D. & W., 1892, A. C. C., 26 Kasumi-cho, Azabu, Tokyo.
Woodsworth, Harold F., 1908, Y.M.C.A.T., Nagasaki.
Worth, Miss Ida M., 1895, M.E.S., Oita, Bungo.
Worthington, Miss H.J., 1899, C. of E., Kure.
Wright, Miss A.H., 1897, E.C., Mito.
Wyckoff, Prof. M.N., Sc. D., & W., 1881, R.C.A., (*absent*),
Wylie, Miss M., 1905, C.M.A., 3 Shiratori, Atsuta, Owari.
Wynd, Rev. W. & W., 1891, A.B.U., (*absent*).
Wynne-Willson, Miss D.S., 1893, C. of E., 6 Shirakabe-cho, Nagoya.

Y

Young, Miss Bessie, 1905, S.D.A., 42 Yamamoto-dori, Kobe.
Young, Miss M.M., 1895, C. of E., (*absent*).
Young, Miss Mariana, 1897, M.E.C., Kwassui Jo Gakko, Nagasaki.
Youngman, Miss K.M., 1873, P.M., 6 B. Tsukiji, Tokyo.
Youngren, Rev. August & W., 1903, F.M., Sumoto, Awaji.

Z

Zaugg, Rev. Elmer H., 1906, R.C.U.S., 59 Kwozenji-dori, Sendai.
Zurfluh, Miss Lena, 1894, R.C.U.S., (*absent*) 835 S. 15th St., Toledo, Ohio. U.S.A.

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MISSIONARIES IN KOREA.

P.M.—Presbyterian Mission North.
P.M.S.—Southern Presbyterian.
M.E.C.—Methodist Episcopal North.
M.E.S.— „ „ South.
C.P.M.—Canadian Presbyterian Mission.
A.P.M.—Australian Presbyterian Mission.
B.M.—Baptist Mission.
A.B.S.—Bible Society (American.)
B.B.S.— „ „ (British.)
Ind.—Independent Workers.
B.E.M.—British Evangelistic Mission.
Y.M.C.A.—Young Men's Christian Association.

Adams, Rev. J. E. & W., 1894, P.M., Taiku.
Adamson, Rev. A. & W., ( ) A.P., Fusan.
Albertson, Miss M. M., 1907, M.E.C., Seoul.
Avison, O. R., M.D., & W., 1893, P.M., Seoul, (*Absent.*)

Baird, Rev. W. M., Ph. D., & W., 1890, P.M., Pingyang, (*Absent.*)
Barrett, Miss M. B., 1901, P.M., Seoul, (*Absent.*)
Beck, Rev. S. A., & W., ( ) M.E.C., Seoul, (*Absent.*)
Becker, Rev. A. L., & W., 1906, M.E.C., Pingyang.
Bell, Rev. E., & W., ( ) P.M.S., Kwang-ju.
Bernheisel, Rev. C. F., & W., 1900, P.M., Pingyang.
Best, Miss Margaret, 1897, P.M., Pingyang.
Birdman, F. H., M.D., ( ) P.M.S., Mokpo.
Blair, Rev. W. N., & W., 1901, P.M., Pingyang.
Blair, Rev. H. E., & W., 1904, P.M., Syenchun.
Brockman, Mr. F. M., 1906, Y.M.C.A., Seoul.
Bruen, Rev. H. M., & W., 1899, Taiku, (*Absent.*)
Bull, Rev. W. F., & W., ( ) P.M.S., Kunsan.
Bunker, Rev. D. A., & W., 1885, M.E.C., Seoul.
Burdick, Rev. G. M., 1906, M.E.C., Seoul.
Butts, Miss A., 1907, P.M., Pingyang.

Cable, Rev. E. M., & W., ( ) M.E.C., Kong-ju.
Cameron, Miss Christine H., 1906, P.M., Taiku,
Campbell, Mrs. J. P., ( ) M.E.S., Seoul.
Carroll, Miss A., ( ) M.E.S., Songdo.
Chase, Wiss M. L., 1896, P.M., Syenchun.

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Nolan, J. W., M.D., ( ) P.M.S., American Mines.
Null, M. M., M.D., & W., 1903, P.M., Chungju.

Owen, Rev. C. C., M.D., & W., ( ) P.M.S., Kwanju.

Paine, Miss J. O., ( ) M.E.C., Chemulpo.
Pak, Mrs. Esther, M.D., ( ) M.E.C., Pingyang.
Pash, Miss Ellen, ( ) B.E.M., Seoul.
Perrman, Rev. E. L., ( ) C.P., Wonsan.
Perry, Miss Jean, ( ) B.E.M., Seoul.
Pieters, Rev. A. A., & W., 1902, P.M., Seoul.
Preston, Rev. J. F., & W., ( ) P.M.S., Mokpo.
Purviance, W. C., M.D., & W., 1908, P.M., Chongju.

Reed, J. W., M.D., & W., 1907, M.E.S., Songdo.
Reid, W. T., M.D., 1907, M.E.C., Songdo.
Reynolds, Rev. W. D., & W., 1892, P.M.S., Chunju.
Robb, Rev. A. F., & W., ( ) C.P., Wonsan.
Robb, Miss J. B., ( ) M.P., Wonsan.
Robbins, Miss H. P., 1903, M.E.C., Pingyang.
Roberts, Rev. S. L., & W., 1907, P.M., Syenchen.
Ross, Rev. Cyril, & W., 1897, P.M., Syenchen.
Ross, J. B., M.D., & W., ( ) M.E.S., Wonsan.
Ross, Rev. A. R., 1907, C.P., Songchin.
Rufus, Rev. W. C., & W., 1907, M.E.C., Ping Yang.

Samuels, Miss Jennie, 1902, P.M., Yenchen.
Sawtell, Rev. C. C., & W., 1908, P.M., Taiku.
Scranton, Mrs. M. F., 1886, M.E.C., Seoul.
Scranton, Rev. W. B., M.D., & W., 1886, Ind., Seoul.
Sharp, Rev. C. E., & W., 1900, P.M., Chairyong, (*Absent.*)
Sharrocks, A. M., M.D., & W., 1899, P.M., Syenchen.
Shields, Miss E. L., 1897, P.M., Seoul.
Sidebotham, Rev. R. H., & W., 1899, P.M., Fusan, (*Absent.*)
Smith, Rev. W. E., & W., 1902, P.M., Fusan.
Snook, Miss V. L., 1900, P.M., Pingyang, (*Absent.*)
Snavely, Miss G. E., ( ) M.E.C., Chemulpo.
Snyder, Mr. L. H., 1907, Y.M.C.A., Seoul.
Stokes, Rev. M. B., & W., 1907, M.E.S., Songdo.
Straeffer, Miss F. R., ( ) P.M.S., Kwanju.
Strang, Miss L. H., 1907, Ind., Pingyang.
Swallen, Rev. W. L., & W., 1892, P.M., Pingyang.
Swearer, Rev. W. C., & W., ( ) M.E.C., Kongju, (*Absent.*)

Taylor, Rev. Corwin, & W., ( ) M.E.C., Kongju.
Tate, Rev. L. B., & W., 1892, P.M.S., Chunju.
Tate, Miss M. S., 1892, P.M.S., Chunju.
Thompson, Rev. Arthur, 1908, M.E.S., Songdo.

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Irvin, C. H., M.D., & W., 1893, P.M., Fusan.
Ivey, Miss Mattie, ( ) M.E.S., Wonsan.

Jones, Rev. G. H., Ph. D, & W., 1888, M.E.C., Seoul.
Johnson, W. O., M.D., & W., 1897, P.M., Taiku.

Kagin, Rev. E., 1907, P.M., Chung-ju.
Kelly, Miss ( ) A.P., Fusan.
Kestler, Miss E. E, ( ) P.M.S., Kunsan.
Knox, Rev. R., & W., ( ) P.M.S., Mokpo.
Knox, Miss Bessie, ( ) P.M.S., Mokpo.
Koons, Rev. E. W., & W., 1903, P.M., Chairyong.

Lamp Rev. Mr., 1908, P.M., Seoul.
Lee, Rev. G. & W., 1892, P.M., Pingyang.
Lewis, Miss E. A., ( ) M.E.C, Seoul.
Lilly, Miss ( ) C.P., Wonsan.
Loeber, Rev. Chas., & W., 1908, M.E.C., Chemulpo.

Mair, Miss C. F., ( ) C.P., Hamheung.
Marker, Miss, 1907, M.E.C., Seoul.
McCallie, Rev. H. D., ( ) P.M.S., Mokpo.
McCully, Miss L. H., ( ) C.P., Hamheung.
McCune, Rev. G. S., & W., 1905, P.M., Pingyang.
McCune, Miss Catherine, 1908, P.M., Pingyang.
McCutchen, Rev. L. O., ( ) P.M.S., Chun-ju.
McFarland, Rev. E. F., & W., 1904, P.M., Taiku.
McMillan, Miss K., M.D., ( ) C.P., Hamheung.
McMurtrie, Mr. R., 1907, P.M., Pingyang.
McRae, Rev. D. M., & W., ( ) C.P., Hamheung.
Menzies, Miss B., ( ) A.P., Fusan.
Miller, Rev. E. H., & W., 1901, P.M., Seoul.
Miller, Mr. Hugh, & W., ( ) B. & F., Seoul.
Miller, Rev. F. S, & W., 1892, P.M., Chung-ju.
Miller, Miss L. A., ( ) M.E.C., Chemulpo.
Moffett, Rev. S. A., D.D., & W., 1890, P.M., Pingyang.
Moore, Rev. J. Z., & W., 1903, M.E C., Pingyang.
Moore, Miss E. S., ( ) A.P., Fusan.
Moose, Rev. J. R., & W., 1900, M.E.S., Chunchun.
Morris, Rev. C. D., & W., ( ) M.E.C., Yunghyun.
Myers, Miss Mary D., ( ) M.E.S, Wonsan.

Nicholos, Miss L. E., ( ) M.E.S., Seoul.
Nisbet, Rev. J. S, & W., 1907, P.M.S., Chinju.
Niven, Miss, 1907, A P., Fusan.
Noble, Rev. W. A., Ph. D.. & W., ( ) M.E.C., Pingyang.

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Clark, Rev. C. A., & W., 1902, P.M , Seoul.
Coit, Rev. R. T., 1907, P.M.S., Kunsan.
Collyer, Rev. C. T., & W., M.E.S., Seoul.
Cordell, Miss E., 1907, P.M.S., Chung-ju.
Cram, Rev. W. G., & W., ( ) M.E.S., Songdo.
Critchett, Rev. Carl, & W., 1903, M.E.C., Haiju.
Currell, Rev. H. M. B., & W., ( ) A.P., Chinju.
Cutler, Miss Mary M., M. D., ( ) M.E.C., Seoul.

Daniel, Thos. H., M.D., & W., P.M.S., Kunsan.
Deming, Rev. C. S., 1907, M E.C., Chemulpo,
Dye, Miss Eleanor, 1906, M.E.S., Seoul.
Dysart, Miss J., ( ) P.M.S., Kunsan.

Earle, Rev. A. M., & W., P.M.S., Kunsan.
Edmunds, Miss M. J., ( ) M.E.S., Seoul.
Engel, Rev. G., & W., ( ) A.P., Fusan.
Erdman, Rev. W. C., & W., 1906, P.M., Taiku.
Ernsberger, Miss Emma, M. D., ( ) M.E.C., Seoul.
Erwin, Miss E., ( ) M.E.S., Songdo.
Estey, Miss E. M., ( ) M.E.C., Yungbyen.

Fenwick, Rev. M. E., & W., B., 1889, Wonsan.
Folwell, E. D., M. D., & W., ( ) M.E.C., Pingyang.
Foote, Rev. W. R., & W., 1898, C.P., Wonsan.
Frey, Miss L. E., ( ) M.E.C., Seoul.

Gale, Rev. J. S., D.D., 1888, P.M., Seoul.
Gerdine, Rev. J. L., ( ) M.E.S., Seoul, (*Absent.*)
Gillett, Mr. P. L., & W., 1901, Y.M.C.A., Seoul, (*Absent.*)
Greenfield, Rev. M. W., & W., 1907, P.M., Seoul.
Gregg, Mr. G. A., 1907, Y.M.C.A., Seoul.
Grierson, Rev. R., M.D., & W., 1898, C.P., Sungjiu.

Hahn, David E., D.D.S., 1906, M.E.C., Seoul.
Hall, Mrs. R. S., M.D., ( ) M.E.C., Pingyang.
Hardie, R. A., M.D., & W., 1891, M.E.S., Wonsan.
Harrison, Rev. W. B., ( ) P.M.S., Kunsan.
Haynes, Miss E. I., 1906, M.E.C., Pingyang.
Heron, Miss S. A., 1907, P.M,, Seoul.
Hillman, Miss M. R., ( ) M.E.C , Chemulpo.
Hirst, J. W., M.D., & W., 1904, P.M., Seoul.
Hitch, Rev. James, ( ) C.P., Wonsan.
Hounshell, Rev. C. G., & W., ( ) M.E.S., Seoul, (*Absent.*)
Hounshell, Miss J., ( ) M.E.S., Wonsan.
Hunt, Rev. W. B., & W., 1897, P.M., Chairyong.

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Underwood, Rev. H. G., D.D., & W., 1885, P.M., Seoul, (*Absent.*)

Vesey, Rev. & W., ( ) B.B.S., Seoul.

Wagner, Miss E., ( ) M.E.S., Songdo.
Wambold, Miss K. C., 1896, P.M., Seoul.
Webb, Mrs. M. A. 1895, P.M., Pingyang.
Wesson, Rev. A. W. & W., ( ) M.E.S., Songdo.
Welbon, Rev. A. G. & W., 1900, P.M., Seoul, (*Absent.*)
Wells, J. H., M.D. & W., 1895, P.M., Pingyang.
Whiting, Rev. H. C. M.D., & W., 1903, P.M., Chairyong.
Whittemore, Rev. N. C. & W., 1896, P.M., Syenchen.
Williams, Rev. F. E. C. & W., 1907, M.E.C., Kongju.
Wilson, Dr., ( ) P.M.S., Kwangju.

Young, Rev. L. L., ( ) C.P., Hamhung.
Yun, Prof. T. H., & W., ( ) M.E.S., Songdo.

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Cozad, Miss Gertrude, Kobe.
Curtis, Rev. W. L. and wife, Niigata.

Daniels, Miss Mary B., Osaka,
Daughaday, Miss M. A., Sapporo.
Davis, Rev. J. D., D. D., and wife, Kyoto.
De Forest, Miss C. B., Kobe.
DeForest, Rev. J. H., D.D. and wife, Sendai.
Denton, Miss M. F., Kyoto.
Dunning, Rev. M. D. and wife, Kyoto.

Gordon, Miss Florence, Kobe.
Gordon, Mrs. A. D., Kyoto.
Greene, Rev. D. C., D. D. and wife, Tokyo.
Griswold, Miss F. E., Maebashi.
Grover, Mr. Dana I., Kyoto.
Gulick, Miss Julia, Maebashi.
Gulick, Rev. S. L., D. D. and wife, Kyoto.

Hocking, Miss Julia C., Kobe.
Holbrook, Miss M. A., Kobe.
Howe, Miss Annie L., Kobe.
Hoyt, Miss O. S., Kobe.

Judson, Miss C., Matsuyama.

Learned, Rev. D. W., D. D. and wife, Kyoto.
Learned, Miss G. W., Kyoto.
Lombard, Rev. F. A., Kyoto.

Newell, Rev. H. B. and wife, Matsuyama.

Olds, Rev. C. B. and wife, Miyazaki.

Parmelee, Miss H.F., Matsuyama.
Pedley, Rev. H. and wife, Maebashi.
Pettee, Rev. J. H., D. D., and wife, Okayama.
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Stanford, Rev. A. W. and wife, Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kove.

Talcott, Miss E., Kobe.
Taylor, W., M. D., and wife, Osaka.
Torrey, Miss E., Kobe.

Wainwright, Miss M. E., Okayama.
Walker, Mrs. A. A., Kobe.
Ward, Miss Elizabeth, Sapporo.
Warren, Rev. C. M. and wife, Osaka.
White, Rev. S. S. and wife, Okayama.

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Axling, Rev. Wm. and wife, Tokyo.

Bennett, Rev. A. A., D. D. and wife, Yokohama.
Benninghoff, Rev. H B. and wife, Tokyo.
Bickel, Capt. L. W. and wife, Himeji.
Brand Rev. J. C. and wife, Tokyo.
Briggs, Rev. F. C. and wife, Himeji.
Bullen, Rev. W. B. and wife, Sendai.
Buzzell, Miss A. S., Sendai.

Carpenter, Mrs. H. E.
Clagett, Miss M. A., Tokyo.
Clement, Prof. E. W. and wife, Tokyo.
Converse, Miss C. A., Yokohama.

Danielson, Miss Mary, Osaka.
Dearing, Rev. J. L., D. D. and wife, Yokohama.
Dodge, Miss K. A., Himeji.

Fisher, Rev. C. H D. and wife, Tokyo.

Gresset, J. Fullerton, Tokyo.

Hamblen, Rev. S. W. and wife, Tokyo.
Harrington, C. K., D. D. and wife, Yokohama.
Harrington, Rev. F. G. and wife, Yokohama.
Hill, Rev. G. W. and wife, Kyoto.
Hughes, Miss G. A., Osaka.

Jones, Rev. E. H. and wife, Mito.

Kidder, Miss A. H., Tokyo.

Linsley, Miss E. E. K., Tokyo.

Mead, Miss L., Shimonoseki.

Parshley, Rev. W. B. and wife, Yokohama.
Paulson, Miss Gerda, Sendai.
Petterson, Miss Iuga, Kyoto.

Rolman, Miss E. L., Tokyo.
Rumsey, Miss F., Himeji.

Schumaker. Rev. T. E. and wife, Otaru.
Scott, Rev. J.H.,D.D., and wife, Osaka.
Steadman, F. W. and wife, Otaru.

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Tenney, Rev. C. B. and wife, Yokohama.
Thomson, Rev. R. A., and wife, Kobe.
Topping, Rev. H. and wife, Morioka.
Tuxbury, Mrs. Nina, Tokyo.
Whitman, Miss M. A., Tokyo.
Wilcox, Miss E. F., Yokohama.
Wynd, Rev. Wm. and wife, Osaka.

AMERICAN CHRISTIAN CONVENTION.

Fry, Rev. E. C. and wife, Utsunomiya.
Garman, Rev. C. P. and wife, Sendai.
McCord, Rev. E. K. and wife, Sendai.
Penrod, Miss C. T., Tokyo.
True, Miss Alice, Ishinomaki.
Woodworth, Rev. A. D. and wife, Tokyo.

APOSTOLIC LIGHT.

Callahan, Miss Lillian, Tokyo.
Colyar, W. A. and wife, Tokyo.
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